

MASCHIL VNMASKED.³

IN

A TREATISE DEFENDING
this sentence of our Church:

Vidz.

The present Romish Church hath not the nature of the true Church.

Against the publick opposition of Mr. Cholmley,
and Mr. Butterfield, two children revolted in
opinion from their owne subscription,
and the faith of their Mother the
Church of ENGLAND.

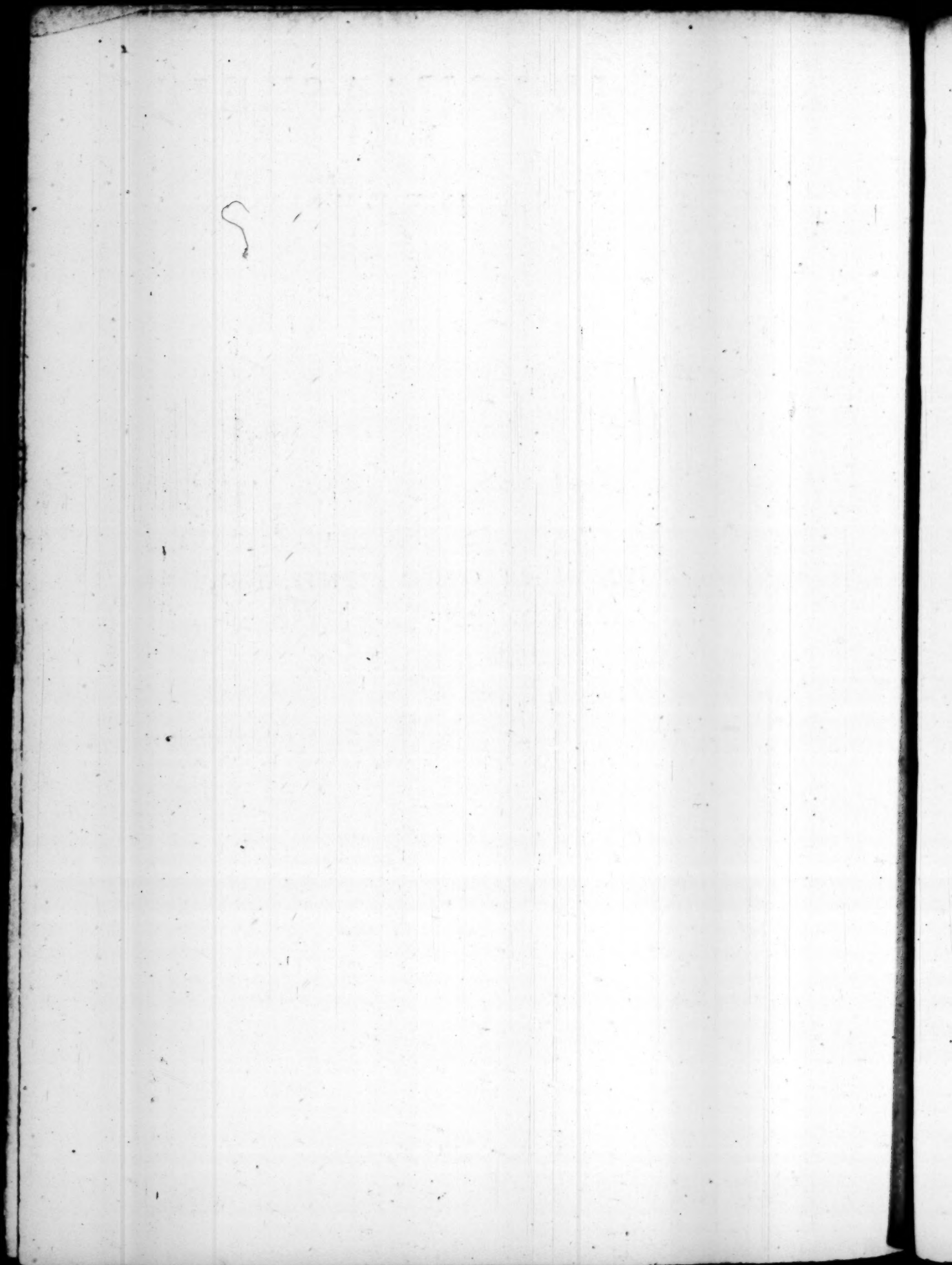
BY THOMAS SPENCER.

Who is this that darkeneth Counsell by words without knowledge. Iob. 38. 2.

My wrath is kindled against thee and thy two friends, for you haue not spoken of mee the thing that is right. Iob. 42. 7.

LONDON,

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TO THE COMMONS HOVSE
OF PARLIAMENT.

Most graue, and honourable Senate:



*Hen children are pressed with
the want of good, or feare of
ill, they resort vnto their Pa-
rents. This is our present case.
The sute which wee present
vnto your graue iudgements,
and Paternall care, is no lesse
then a matter of Religion and State. For so it is, that
two revolted children of this our English Church and
Common-wealth, are risen vp in hostile manner a-
gainst their Mother.*

She hath decreed (even in so many words) that,

*The Romish Church, is so farre wide from
the nature of the true Church, as nothing
can be more.*

They undertake to maintaine, that,

*The present Romish Church, hath the true,
and formall essence of a Church.*

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3 This then is our request, that, your *Wisedomes* will be pleased to take this deed of theirs into your fatherly consideration, and to procure such redresse therein, as standeth with your place, and power: Herein wee doubt not to be heard; because, (according to the law of God, and instinct of nature) Fathers lay vp for their Children, and most willingly expend their store vpon them, when need requires. Our confidence herein is the more increased, by two reasons; to wit, Our perpetuall experience of your willing, & ready providence for this our Church & Common-wealth, & the greatnesse of the matter wherein we are your humble Petitioners.

4 If our Church had said nothing, or spake doubtfully of the point, then we had not put it to their account as a fault, because, in all ages, and in the present Romish Church such Divinity disputations haue beene, and are allowed: And there is good reason for it, for thereby the trueth (in all doubtfull things at last) hath beene cleerd: and hath had the victory in the end: and, for this very cause, the present Romish Church doth voluntarily, (& of choise) giue leaue to their schooles, to dispute the points of the concurrence of actuall grace, and mans will in every supernaturall action. And of the kinde of worship to be given to the Images of Christ, the Virgin Mary, and the Saints: because, it now appeares, that the words of the Trent Councell, touching them both, are doubtfull and ambiguous.

But

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But this is not our case; our Church hath delivered her Judgement in a single Proposition, consisting of termes wherein there can be no doubt, or question; and the attribution is *Uniuersall*, and without limitation: so as, no reasonable man can make a question of her meaning. Now (beholde) she hath not rested content with this, (which indeede is enough) but, (to prevent the ignorant obstinacy of all Opponents) she hath declared, by a comparison of equality, the extent and amplitude of her predication: and saith, The Church of Rome is so farre wide from the nature of the true Church, as nothing can be more. Whereby we understand, that, shee conceiues the present Romish Church to bee wholly destitute of every (the least) jot or tittle of the nature, and essence of the true Church: for so it is with every Society, which is so farre wide from the nature of the true Church, as nothing can bee more.

Now, what title shall we giue to this deed? Under what head shall hee ranke this offence? what punishment or degree of punishment doe they deserue? Surely it is not within the power of my Understanding, nor in the nature of my place, and condition, (finally) to determine: Unto you, and to your most deepe and profound Iudgement, must I appeale for that: Yet I humbly craue leaue to shew my opinion, lest I seeme causlesly to complaine.

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The deed of these men, can deserue no lesse then to be branded with the name of contention: for, from a roote of bitternesse, and the spirit of contention, it did originally grow and arise; I say it sprang from hence: because the tree and all the branches thereof, savours of such a root, and cannot be conceiv'd to grow from other soile. Contention it is, and nothing else: because it opposeth things ordeined, and setled solemnly and with great authority, and so continued for many yeares together, no man daring publickly, and professedly to say against it. But, which is most of all, subscribed it is, as the faith of our Church, by these very Opponents. Yea, a high degree of contention it must be accounted: because, the minde from whence it did flow, seemes altogether vnquiet, and restlessse. Who would not content himselfe with that faith that is thus established. I say thus, because the parties that collected it, vsed all possible diligence, and faithfulnessse: they were learned, and of exceeding gravity, and staydnesse: all ages (with vs) haue agreed vnto their iudgements: yea, even these Opponents haue had their share in it, and not in words, onely, that passe away: but vnder their owne hand writing, that remaines for ever. Can the gainsaying of things thus adorned, and commended to these Opponents, proceed from any ground but the spirit that can finde no place to rest in? Surely no: and I presume, that every advised man will say so with me.

These

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These Opponents doe tell vs, (and we must say so too, if wee will beleue them) that, It is charity towards the Romish Church that hatched this deed: but we must not trust them, the father and the childe are so unlike. What does charity bid them hate their friend? Loues he indeed, that pulleth out his Mothers heart to giue life to her vowed foe? These Opponents may say so: because this their deed sorts with it, but, he that hath his eyes in his head, will reckon them amongst that number, who casteth about firebrands, and deadly things, and saith I am in jest, Prov. 26.19. If then their charity was vnfeigned, they would loue their Mother first, and others after, and in relation vnto her: seeing then, these Opponents doe not so, but the contrary, we must conclude, not their charity, but, their contention, formed this deed.

This deed can be no lesse a sinne against God, and I thinke others will say so with me: though I giue no other reason for it, but the odious account which the Apostle makes of such as are contentious. 1 Cor. 11. 16. An offence it is against our State; because, the continuance in things well ordered is a fundamentall law, in every Common-wealth. So is it an offence hainous, and grievous: for he that severs and pul's asunder the limbes of the body, destroyes the person, and he that doth so, must be reckoned a maine and principall destroyer thereof; and thus doe these Opponents: the

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life of our Church, and all the members thereof is made, and vnited together, into one body by the Articles of her faith: be then, that, overthrowes, and destroys those Articles; discipates, and haleth in peeces her whole body, and being: and thus doe these Opponents in their deed in question.

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Punishment is due vnto them, & so much (I hope) I may say without offence, vnto your high, and honourable authority: because, the thing it selfe is so apparent. Very reason it selfe doth tell vs, The subversion of every being that is good, makes guilty of punishment. Now the deed in question being a subversion of the faith of our Church of England, by the same rule, must needs likewise make so guilty. The degree of this punishment, I dare not name, I may not thinke vpon, seeing the cause now in hand is presented before your sacred Tribunall, whose office it is to discerne, determine, and adiudge the same. Yet (with all submission) I craue a word or two of that matter. If any vnder the command of Rome, should oppose the very words of the Trent Councell, especially where the thing is decreed explorately, so as no question can bee made of her sense & meaning; such a one, I say, should bee held worthy of no small punishment, and we certainly know it, because such persons are pronounced accursed by that Councell; & pursued with fire, and all extremity, as perpetuall ex-

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perience doth shew. If these Opponents lived in that Church, & should defend this sentence, [The office of judging the sense & meaning of the Scriptures belongs not to the Church] we might easily guesse at their punishment. If then that Church esteemeth such opposition vnto her faith to demerit so highly, how can we esteeme to deserue but little, seeing what their faith is to them, the same our faith is to vs: but with this difference, their faith is erroneous, so is not ours; as the ensuing discourse will evidently shew: how much (then an opposition to an erroneous faith is lesse hurtfull, then an opposition to a true faith, so much more punishment doth he deserue, that opposeth ours, more then he that opposeth theirs: & thus much is all wherewith I will trouble you touching the deed in question.

Now, I hope I may also without reproofe, shew some other reason whereupon to moue you. If this deed be let passe without controule, see what will follow. 1. Our enemies of the Romish Church will triumph over vs, and thus they will argue: With you is not the true Church, for where that is, there is vinity, and a meanes of vinity in all matters of faith: but these are not with you: for see, your Church beleeueth that the Romish Church hath not the nature of the true Church, yet two of yours, yea & after their subscription, doe outface her with the contradictory, & carry

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it away when they haue done, no man sayes black is their eye. 2. The salvation of the vnstable, & vnwise will be really hindred: such a man will say vnto our Church; if you taught mee the way to life, doubtlesse you would agree in it, or suppress the gain-sayers: seeing therefore you doe neither the one, nor the other; wee must conclude, that the way to life is not with you, & consequently it is no where, for in your iudgement, the Romish Church hath it not; or (at least) men of good parts might say; if you agree not vpon the way to heaven, then tis hopelesse for vs to finde it; because, with you are the aged in yeeres, great in experience, abundant in learning, considerate in resolving, & in the office of governing: if our hopes to finde heaven be vaine, & idle, why shall we bestow our paines that wayes? who would labour without profit? who would lay out his silver to fill his belly with the East winde? Surely no man: wherefore here is our rest, seeing there is no profit in the service of God, we will determine with our selves & say, We care not for the knowledge of the most high, let vs cast his lawes behind our back; let vs eate, and drink, for to morrow wee shall die. 3. The glory of our Church (at least) is abated, nay, I may truly say, her beauty is stayned with an eye-sore, too vgly to be looked vpon. He that casteth dirt in his Mothers face, wherein nothing is wanting for feature, or complexion, shall haue

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haue little thanks for his labour : what then shall hee
bee accounted, that scratcheth her, till shee bleedes ?
Nay more, that pulleth off, & treadeth vnder foote,
all the ornaments of her countenance ? If our Oppo-
nents gaue the lye to a man of honest reputation, hee
should disgrace him not a little ; but if hee charged
him with that lye, to the losse of his credit for ever, we
know he should hurt him finally, & for ever. But
thus (I say) if no better then on this manner, deale
these Opponents with their Mother the Church of
England : shee hath determined what must bee held
in certaine points of religion, & in that her counte-
nance exceeds in beauty ; because she did so determine,
for the avoiding of contention, and setting of Peace:
Peace, (yea Peace) that visage of Peace, the most
louely, delightfull, and acceptable countenance, of all
countenances : yet beholde, & cease not to wonder,
our two Opponents will not keepe this peace, they haue
broken downe the walls of that fortresse, what shee
intended for vnity, & concord they diuert to fracti-
on, and discord, & so haue robbed her, of her goodly,
& beauious feature, & complexion. Nay, which is
more, they haue given her that lye, which will stick to
her ribbs for ever, without the exemplary punishment
of these offendours: for, if she be false in her greatest
children, for learning, gravity, wisdom, & piety,
all met together, when they gaue that witnesse; then

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who will trust her? for, if her word can be true at any time, it would be true then. Now, those, & each one of them, are so inconvenient that, I conceive, they must be esteem'd so intollerable, if that be so, wee haue good reason to bemoane our selues vnto you, & seeke for redresse at your hands.

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Can wee imagine, that, our Church and the soules of her children, onely, shal' bee losers by this deed in question? Surely no man can bee so much mistaken: for marke, if they scape with this deed, who will not thus argue? If Opposers in matters of faith bee not reckned offedours, then Opposers in matters of State must be held innocent, seeing the first is of more dangerous consequence then the second. If wee may oppose the State, who vvill obey? seeing liberty is better fancied then subiection, If vvee are freed from obedience, then farewell government: seeing, to governe, & to obey, are such relatives as doe stand, & fall together. If then, governing & obeying be taken away, all things come to confusion. As then vvee vvill avoid destruction to our Church, & Commonwealth, so must vve open our selues before you, & craue your assistance.

13

Hitherto I haue opened our cause, & the reason of our request, it remaineth, (as some men vvould conceive) that I moue you also to the manner vvherein to proceed in the cause: but, I altogether decline that,

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such assurance haue I of the abundant wisdom, iudgement, learning, & providence vvhich dwelleth amongst you, that in my selfe I blush to thinke of that deed. Some perhaps would incourage mee to provoke you to redresse this euill by force of Argument, but that pleaseth me as little: because I know the trueth of God remaineth with you, & therewithall the loue of the trueth; so as, you cannot be negligent in this businesse: seeing the loue of the trueth causeth such as haue it, to doe nothing against the trueth, but for it, I am assured, the voice of Christ when he comes to Iudge the world, does perpetually sound in your eares; euen as if by liuely & personall voice, you heard him say: Thou good Steward, and faithfull, thou hast beene faithfull in a little, I will make thee Ruler over much, enter into your Masters joy.

Shall I tell you, no hindrance lyeth in your way, that may discourage you from this worke? No, no: that is altogether needlesse. Wherefore I haue no more to say, but (in the words of God himselfe:) Go on in this thy strength, thou mighty man: for God is with you. And we, for our parts, doe liue in a ioyfull expectation, of a good, & a happy issue, because we know, God is the authour of trueth, and his eye-lids preserue pure knowledge, at whose arising all his enemies, (euen the maintainers of error) shall be scattered: And you most graue & honourable

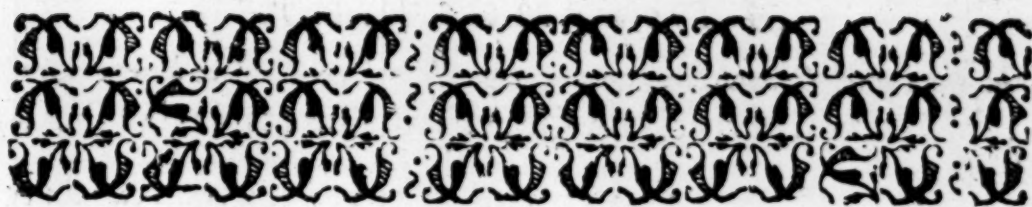
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honourable Senatours are worthy, watchfull, & provident instruments vnto his sacred Maiesty our dread So-veraigne, in procuring the welfare of all the true members of this our English Church & Commonwealth, among which members I rest,

To your Worthinesse an
humble suppliant, not
the least devoted :

THOMAS SPENCER.

A



A PREFACE TO THE
FOLLOWING DISCOURSE,
answering vnto some points, which
concerne the matter in Common.



Reader, I am compelled to make a Preface
to the following disputation, by a double
law. The one is, perpetuall custome vsed
in this case, from which I may not vary;
the other is, the matter it selfe: some things
(in our present Opponents) are transcen-
dent, and belong vnto the whole matter, in
such an vniverse, and common manner, that
I could not answere them in any one particular passage: yet, it
behooved me to giue thee satisfaction in them.

Our present Opponents doe seeme to triumph, as if the cause
in question were cleerly theirs, so as, even we our selves at the
first sight might seeme vnreasonable, if we thought not so too.

They leade vs with huge mountaines of contumelious re-
proaches, and in conclusion, they esteem vs no better then to be
Either laught, out or despised: So as, they account *Their depra-*
cation and defence, a thing condescended vnto in courtesie:
for themselves they haue another note, *Instructors* they are, and
their Treatises are *to giue Instruction*. If you will know the rea-
son why, they tell vs also: In them, *There is a spirit, and the in-*
spiration of the Almighty giveth them vnderstanding. Wherefore,
they dare and doe provoke, even *Cato him'selfe, to come in, and*
see, and censure, what they haue written and done. If you desire to
know why they challenge to themselves these high preroga-
tives, as belonging onely vnto them, they will not let you bee
ignorant. *Great men* (say they) *are not alwayes wise, neether doe*
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the aged vnderstand Iudgement, therefore I said, hearken to mee.
Which reason is vtterly naught, vnlesse all are fooles but themselves.

4 Wise men doe vse both their eares, and I hope thou wilt doe so too, especially in a cause of this high nature, and consequence. If thou wilt doe so indeed, I dare assure thee, that, thou shalt finde, that they haue not vttered one true word, to their profit, or our hurt: for the matter it selfe, I must referre thee to the body of the disputation, for things common thereunto, I will in this Preface performe my promise: and I will begin with the matter that concernes our selues.

5 We defend the faith of our Church, subscribed vnto by all ours, yea, even by these our present Opponents, and will they *laugh vs out, and despise vs for that?* Is it their curtesie to *deprecate, and defend themselves against her.* We propound the question in her termes, and in a single, simple or categoricall Proposition. We explicate the termes of that question, in the words wherein our Church hath done it before vs, and whereto these our Opponents doe consent and agree. We conclude that question, in the same full syllogisme wherein our Church hath concluded it, and not varied, come short, or exceeded any one of her words. We further proue every part of that Argument, that is, or may be questioned; by the expresse word of God, or by a necessary application of the expresse word of God. We defend that Argument of hers, against all opposers: and finally, we reduce every Argument brought against her into true forme, and shew what part we deny, and giue the reason of such deniall, and that in true forme of art: and must we needs be *laught out, and despised for that?* If they say, wee must be laughed out, and despised for any thing, it must be for these: for herin consisteth our greatest folly. If they will haue vs laughed out for these, then I leaue thee good Reader to be Iudge betweene vs: if thou wilt say he is a foole that does thus, *he is to be the day* for this time, because we now want fit opportunity to defend our selues against them.

6 All this while, we haue concealed the maine matter which they bring against vs, *We write diuinity without reburck, and that is (say vs) either madness, or impudency,* But whether will they

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they laugh vs out, or despise vs for this, wee know not their mind as yet. Is our stile horrid, and harsh, *Is it not quaint, and neat enough for our Opponents pallet? Can we not delight their eares with iiggs, and tricks of wit?* Surely then, we are content to be laughed out or despised by our Opponents: for that's their owne case, the one confesseth his stile to be such, and the stile of the other is so indeed. Moreouer these Opponents and our selues may ioy so to be vsed; because, all the schoole-men that haue liued in the world ioyne with vs, and goe hand in hand with vs the busines.

We deale against persons better then our selues: and therefore we want manners, and consequently we must be laughed out, and despised for that. But is this true? Doe we oppose our selues to mens persons, or qualities and condition? Nothing lesse: the question on foote is an Article of faith. A point in Divinity wherein the divine authority rules the case; the persons, and conditions of man can beare no sway, nor be admitted any roome, or place, but for this time let the persons of men come in, and their qualities, honours, and conditions whatsoever. Yet we deale not against our betters, for (to say the least) we are in the roome and behalfe of our Church, which wee dare preferre before all her Opponents, for they haue subscribed vnto her, and thereby they haue acknowledged and done homage vnto her Lordship, and Dominion.

Wee quarrell the persons of men in enuy to their aduancement and honours: because he that said thus now, said so long, and often before, with the approbation of our whole Church representative, and without blame of them that doe now accuse him. But is this true? our Opponents say so; but their prooofe is insufficient, because in it selfe 'tis vntrue, and nought in the inference, perhaps their party avouched thus much before, and yet not seene, or not regarded: for, who would suspect or misdoubt such a friend as he seemed, and was accounted? If we were glasiere, or the sonnes of a glasier, perhaps he might see our secret thoughts and intentions: but, because we are not, we must not be laughed out, nor despised; because we oppose not vnto any mans honour, and aduancement.

We cast a stone that hitteth our Mother. If that be so: if wee

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haue done it, and still avow the deed; let vs be *laughed out or despised*, choose them whether; but this is impossible, wee cast no stones at all: by our office we hold vp our Buckler to defend our Mother, and to beare of such stones as are cast by others, if any stone hits our Mother, it is that which is cast at the Church of Rome, for that is the thing in question. If that stone hit our Mother, these Opponents must *laugh her out or dispise* her for her labour; for 'tis shee that cast it, we doe no more but iustifie her casting. If these Opponents will *laugh her out, or dispise her*, let them do so to vs also, for good reason the Mother, & Child should share alike, & stand or fall together.

9

We cause our Church to suffer, because we father a strange and untrue tenant vpon her. Now we know we shall not be *laughed out; nor despised*; for this: because we say of her no more; no not one word lesse, or more then she hath said vnto vs. If thus to impose deserues *laughter and dispise*, then to deny her to say what indeed she hath said deserues *laughter and dispise*; for the case is the same in both. It that be so, then our present Opponents must be *laughed out, and despised*; for they deny her to say, what she hath said, & so much the more they deserve to be *laughed out, and despised*; because, they deny the thing wherein fence it selfe (even their owne eyes) doth avow, and cannot be deceived, thus far touching the thing which concernes our selues.

10

They meane not to speake a word in behalfe of the impure Church of Rome: but rather, if it were not done already they would uncover her nakednesse, and abomination. And we are content to admit their pretence; because, such deepe protestations, and serious cravings goes with it; but notwithstanding they gaine nothing, for two reasons, 1. because, their deed cries loud, and inforceth strongly to bring vs backe againe to Rome. I say to Rome, even vnto that Rome, which they call *impure*; for, if they haue writen truly, no man can deny to enter commons with them, even in those things which these Opponents call *impure*; because from them we may argue thus, the Romish Church can yeild salvation to her members, therefore it is the safest way to ioyne to her, seeing all sides agree in the Antecedent, but, vn safe it is, to ioyne with other Churches; for 'tis doubtfull and

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and in question, whether salvation can there be had or no; and thus some of that Church haue reasoned against vs; if any say, with vs is perfection, and puritie of doctrine; with them, is heresie, and defection, he saith *Nothing sufficient to keepe vs from Rome*; because, if there were any power herein for that end, it is, because, their heresie, and defection, (in the event) is able to hinder salvation: but the Romish heresie, and defection, (according to these Opponents) is not able (in the event) to hinder salvation; because, with them *The foundation is held, which hath the property of that wine, which will not mingle with poison, though a great quantity thereof be put vnto it, yea, such an Antidote it is, and a thing so soveraigne, that, it will destroy much poison, and at last quite overcome it.* If all this be true, who would not be a Papist; seeing with them we finde enough to perswade vs; for who would not yeeld to tread the way to heaven? and nothing to dissuade vs: for no wise man will be afraid of the thing that cannot hurt him: and this is the case betweene the Romish Church and vs; if these Opponents may be believed: if they say, They did not perceiue the issue of their doctrine, then must we blame them as heedlesse, and inconsiderate; what, will they be our *Instructors*? Shall their *Treatises* serue to give vs *Instruction*? Shall Cato be compelled to come in, and see, and censure: and yet such fowle, and grosse faults bee committed. Moreover, if salvation may be had in the Romish Church, and their heresies cannot hinder it, then doubtlesse, there is absolutely nothing sufficient to bar vs their communion: seeing they doe as strongly avouch their doctrine to be pure, as these Opponents doe condemne it as impure: In this case, what shall most men living doe, if they be seduced to Popery? If a Priest should say, with vs thou maist goe to heaven, (as your owne side confesse) with vs is nothing to presse thee downe to hell: for, though we were as bad as you make vs, yet by the confession of yours, we haue an Antidote that in the event will preserve thee from the evill, and reserve thee for the good. Lastly, it can not appeare that we are blamed iustly: for, how much you say against vs, so much (if not more) we can say for vs; we haue the Records of all ages for vs, Councels, Fathers, history, are strongly on our side; we haue alledged them, and you cannot

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gainſay vs: ſo as, now, either ſatisſie this laſt, or yeeld to ioyne with vs: for, your ſelues doe teach the two firſt, and you may not deny them; now, in this caſe, what can a reaſonable man doe? He ſees nothing but doubtfull, and difficult queſtions to keepe him from Popery, and himſelfe not able to determine thoſe doubts; I ſay, who would not reſolue thus? I will ioyne with them, not with you; ſeeing I haue nothing to debarr me, but ſome doubtfull queſtions that may be true, and may not be true; yet howſoeuer they cannot hurt me.

11 If theſe Opponents would haue vs belieue, (as they greatly deſire) that, they are enemies to *Rome*, and friends to vs, they muſt haue eſteemed the Church of *Rome* to want the nature of that Church whereof Chriſt is the head: for, that makes all ſure, that barrs the doore, and ſhutteth vp all entrance vnto her, no man will be ſo mad to joyn with that ſociety, where he knowes the eſſence or nature of Chriſts Church is wanting; ſeeing in ſuch a ſociety, ſalvation cannot be had. It is a rule caſe in nature, *No man will come to his loſſe; and 'tis as true in the ſtate of grace, no man will venture where he ſhall loſe heaven.* But, becauſe we finde not this, they muſt giue vs leaue to oppoſe them as enemies, not receiue them as friends, leſt their friendſhip turnes to bitterneſſe at the laſt end.

12 They would perſuade vs, that, *Their opinion of the Romiſh Church is burifull vnto her, becauſe, therein they quit her with mercy, in ſtead of her cruelty: ſhe condemneth vs wholly, we condemne her but in part.* But, this commendeth their cauſe but little: for according to our common Proverbe, *Fooliſh pittie ſpoiles a whole City:* and this is their caſe: *Fooliſh is their pittie, becauſe Gods word, and true reaſon does abhorre it, (at leaſt) does not avow it.* Spoile it doth, yea the whole City of God, (at leaſt ſo farre as it is able) becauſe it opens, I will not ſay a wicket, but the wideſt doore to Popery; and ſtandeth alſo in that doore, and in the high wayes like the ſtrumpet, to call in, adulterous lovers; as I haue already ſhewed: but let this pittie condemne them of cruelty, (as for this time I am content it ſhall) yet the Romiſh Church hath no hurt by it: for, it condemnes them of a fault in the praſtiſe of good manners, wherein the nature of the Church conſiſteth not, it meddles not with their faith, wherein
the

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the Church consisteth. The truth is, their opinion of the Romish Church is not loue, nor pittie: for, if it be their due, because they haue indeed that essence, and nature wherewith Christs Church is formed, then it is Iustice, (which consisteth in giving every man his due:) If it be not their due, because they want that essence or nature wherewith Christs Church is formed, then it is a lye, which alwayes is committed, when a man pronounceth of a thing otherwise then it is in it selfe.

They plead, *That, we mistake them indeed, and in the thing they agree with vs; because, there is one truth naturall, and another morall; they holde the question in the first sense, and we in the second: but, upon advisement, and a true vnderstanding of them, we say as they doe, and they as we; both concurring in this, that, the Romish Church hath the essence or being of Christs Church, but defiled with heresy, and idolatry.* The case stands not thus, we vnderstand them to say, *The Romish Church hath that essence, and nature wherewith the Church of Christ is constituted and formed.* And vnto this the Church of England, and all her right bred children say the contradictory, as shall evidently appeare in the disputation it selfe, when we propound, explicate, and agree vpon, the state of the question: wherefore, let not our Opponents shrowd themselves vnder our ignorant mistaking of their meaning in the present question; for we shall depriue them thereof, and leaue them naked vnto the wide world, when we come to the place aforesaid, where the Reader shall finde, that we accept the question, even in their owne termes, and as themselves doe explicate, and vnfold it: wherein we doe no new thing; for our Church had vsed the like explication before them, as the Reader shall perceiue in the place forenamed. These things being true, (as they are most true) it was a poore shift, to cast vpon vs, the shamefull reproach of mistaking their meaning, as if, we were ignorant, and could not, or malicious, and would not, or over zealous, and did not, vnderstand their writing: we vse to say, *Better a bad shift, then none at all:* and we may answer it with the like; *A shamelesse shift, is worse then none at all:* and this is the present case: when all meanes faile, we must be ignorant, malicious, or over zealous mistakers of their meaning, rather then they will be seene to meane falsely; their doings seve-

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14

reth friends asunder, reconcileth not, nor bring them together.

Hitherto we haue taken as granted, that, these Opponents doe maintaine a position contradictory to our Church. It may be, they will deny it, and plead thus for themselves.

The Church of *England* saith thus.

The Romish Church hath not the nature of the true Church.

We say thus.

The Romish Church hath not the nature of a true Church.

She saith, *The Church* : we say, *A Church*. I haue not found this exception made as yet by any, yet it is very needfull, that I propound it, and giue answer herevnto; Some man (perhaps) will attempt his escape by it; for, vntruthes of this nature, must creepe into the poorest corner, rather then remaine without shelter. If there be no difference betweene *The nature of a true Church*, and *the nature of the true Church*; then both these sentences are the same, and accordingly, they deny what our Church doth affirme; but they are the same, for Christs Church (howsoever it be taken, and with what word soever, it be donoted, and set out) is form'd and constituted, by one and the same formall essence, and being, otherwise, there should be two Churches of Christ specifically form'd, and differenced: which yet, God never revealed, we never haue read, and no man therefore may avouch. If the word [*A*] and the word [*The*] import one specificall thing, then the Propositions in question are contradictorie: because, the same predicate is affirmed of the same subiect in the one, and so denied in the other: but, both these words import the same thing; for, a perticular Church is called [*A Church*] in the common vse of men; and so it is called [*The Church*] by the Apostle; *The Church that is in thy house*. Moreover, though the words [*A Church*] did make a difference from the words [*The Church*] yet the predicate part of both these propositions are still the same, for, that difference can be no more, *then generall or vniuersall, and perticular*. which in this place makes no difference in the predicates, which consisteth (cheifly) in the *terme nature, or essence*: and that is the same in the Church, taken as a Catholicke

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tholick, or vniuerfall comprehension of all the members, whereof the Church consisteth, or conceiued in perticuler, as it is bounded, and limited within one Nation. This I say, the Church *Catholick*, and the Church *Nationall*, or *O Ecoumicall*, is formed and constituted by one and the same formall essence, and being, they only differ materially, whose propertie it is, to individuate the forme materiatted. And hence it selfe doth teach it vs, every singuler man, and every distinct Nation, and all men without exception, haue one and the same specifically, and formall being, Intelligibilitie, and Ellectuallitie, is the same in one man, & in all men, herin only they differ; the one is a comprehension of many individuall bodies, the other a comprehension of a few individuall bodies, so is it with Christs Church, the same thing that makes that whole societie to be Christs Church specifically, and formally, the very same thing makes a Nation, or a fewer number, to be Christs Church specifically, and formally: by reason whereof, when we deny, *The Romish Church to haue the nature of the Church*, we deny it to haue *the nature of A Church*. And contrariwise, when we say, *The Romish Church hath the nature of a true Church*, we giue her *the nature of the true Church*, and thus (I hope) I haue prevented all men, that would doubt whether these Opponents doe contradict our Church or not, and haue made it manifest, that they doe contradict her indeed, and accordingly we haue heretofore, and may hereafter, rightly, and iustly, presume it as true, and take it as certeine, and thus am I well neere at an end in my answere to all their passages in common: Two onely remaines, I will speak breifely vnto them, and then finish this matter.

Amongst the rest of their hard measure offered vnto vs, I find one heape which may not be concealed: in 15. short lines, thus are we stiled.

Your mindes are prepossessed with preiudiced. They content themselves only to take vp opinions vpon trust, and will hold them, because they know where they had them.

Whole volumes are nothing vnto them,

Anniles they are, & in vaine should I spend my selfe in beating vpon them.

Christians

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Christians they are not ingenuous.

They haue no eare open for Iustice, and truth.

Doubtlesse this Opponent meant to infer something from this rabble: for, a man of wisdom, and learning will not speak words that serue to no purpose. I conceiue he would conclude thus.

Therefore our aduersaries cause is naught.

This was once Bishop Jewels case, when he had to doe with *rayling Harding*; to whom he answered thus: *I pray thee good Reader, thinke not our cause the worse, though these mens tongues are so ready to speake ill, content thy selfe a while, and thou shalt see all this smoake blowne away, even with one blast.* In whose words I answer too. These ignominious termes are nothing to infer such a conclusion: for euill men may speake the truth, and defend a good cause: Wherefore the naughtinesse of a person inferreth not badnesse vpon a cause, or question. The Antecedent is also false, we deny our selues to be guilty as he doth charge vs, he brings no prooffe for his indictment, and therefore we must be pronounced *Reus in Curia*: and so every honest man (who hath his eyes in his head) will say of vs: for, if accusation can make guilty, who shall be innocent. Thus, these pleaders Argument is come to nothing, like smoake carryed vp with the ayre.

16

But let vs reason the case with him a little; Is this Authour bitter by custome? Is his nature addicted to sharpnesse? My selfe am not able to resolue the doubt: if he be, we willingly pardon the offence, we must *beare one anothers burthen*, according to the Apostles rule. Nay, we will pray in the words of the first Christian Martyr, and say, *O Lord forgive him, for he knowes not what he does*: his passion was at this time his master: but if this ill language be acted, if it be taken vp to serue a turn, the case is worse for him, his account (before Gods Tribunall) is the greater and heavier; but for vs the better, his impatience shall commend our patience, his bitternesse our meeknesse; his crying in the streets, our silence; best it is to be like him, that as a lambe dumbe before the shearer, so was he, and opened not his mouth. And thus much is enough for this passage.

The last thing which comes in our way, is our Opponents
insulting

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insulting and vaunting termes, contained in the title of of his booke, and the end of his English Epistle; which I haue reported in this Preface, num. 3. and these they are.

He is an Instancer.

His Treatise serues to giue instruction.

With him is the Spirit.

The inspiration of the Almighty giues him vnderstanding; and him onely, for sometimes great men want wisdom, and the aged vnderstanding, and iudgement; therefore you must heare him.

For his writings, they are such, as he may let Cato come in, and see, and censure.

We haue now the head, but we want the tayle: he presenteth vs with an Antecedent, but his pocket holds the conclusion, a consequent. Is he wise in that? Surely, a wise Logician I grant, for no man would doe thus, but he that excells in that art. But what say I? Doe I commend him for Logick? I doe: but 'tis my fault, and I craue his pardon: when he disputes I must extoll him, for his Rethorick: for, with him, that art is the queene of arts, to serue a Disputers terme; and no doubt she was his queene, and he followed her lawes, when he would thus extoll himselfe. Doubtlesse, hereby he meant to abase vs, and our cause, eise it had beene vaine, thus to elevate himselfe: and we will confesse (for our owne parts) that we must come vnder his lee, and hide our selues vnder him from the weather shore; if all be true that he avoucheth: but I doubt of that, and so must, till I heare *Cato* his sentence; for, he committes the cause to him, and so will we too: because *Cato*, (amongst all Philosophers) is held, the wisest, and gravest State-man and Law-maker: therefore we will present his particular braggs, and attend the sentence of *Cato*.

He appeales to *Cato*, nay he invites yea provokes *Cato* to the search and censure of his writings. Even he, this Authour, a youth, as him selfe professeth, and all the world knowes, he is a yoncker and but a yoncker in age, and studies: what will *Cato* say to this? The excellentest of many, must rise from his graue, to censure the meanest of thousands. Let him indeed be-

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An instructor he is, but will you know what degree he beares in that office; his title will tell you, even nothing inferior to God himselfe: for he borrowed his whole title from *Psal.* 32: 1. onely God calls his worke a Psalme, this Opponent names his, a treatise, but one thing he comes short in, that word *M A S C H I L* in the Hebrew is written two severall waies; in the one it signifies to vnderstand; or things fit to be vnderstood, if it be written the second way, it signifies lightnesse, folly, or to be mad, as the learned in that tongue, haue observed. Thus much I haue beene informed by men of credit in that language, for my selfe am wholly ignorant that way: things standing thus, I say if he had written that word with the Hebrew Character, we should haue vnderstood his meaning, we might haue knowne the full value of his stile, and title of honour, but because he hath not, we can onely guesse at it: wherefore thus we say, if we take it to signifie things fit to giue vnderstanding, then in this office he giues God the mate, what will *Cato* say to this, that a Youth (not 30. yeares of age) becomes an instructor equall to God himselfe. No marvell though he dares *Cato* to his face, seeing he dare set his foote to Gods, and instruct in things diuine equall to him: if he writes the word the second way, then folly is his name, and madnesse is with him.

20

But, who is it that he offers to instruct? Not schollers in a Grammar schoole: no no: these are to meane for him to worke vpon; It is his Mother whome he must deale withall, his Mother (I say) that bred him, and nourisheth him, must be subiect now to his rod, and ferula; O happy Mother may she well say, that hath such a Child: so ripe, that in so few yeares can instruct his Mother; and thrice happy Sonne, that is growne vp with such speed, that so soone as he can but crawle, he presently can sustaine and succour his Mother: I know this will be *Cato's* sentence, therefore *Cato*, speake and spare not, wee know thou wilt say as we doe, therefore we will heare and feare not.

21

He telleth vs: *Gods Spirit dwels with him. and by the inspiration thereof, he hath vnderstanding. Therefore he must speake, you*

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You must not beare them ; If he proue the Antecedent, I grant the consequent, but that he cannot ; nay 'tis impossible. Gods spirit is full of temperance, humility, meeknesse, kindenesse, loue, so as, he that is taught by that Maister, hath learned these lessons ; His schollers are not proud, vaine buffers of themselves, their minds are not lifted up in them : but they esteeme others better then themselves : If we lay our present Opponent to this rule, in what case shall we find him : agrees he with it ? Does he not swarue from it ? Let this title and conclusion of his Epistle giue Iudgement, I say no more : though I know Case would say no lesse ; yea we are sure, he would exceed us much, and thus am I come to an end of my answer to such things as concerne the disputation in common, and therefore I will proceed in the next place, to a formall dispute of the question it selfe,

2 Preface to the Reader

THESE are the first of a series of papers, which I have the honor to present to the public. They are the result of a long and laborious study of the history of the human mind, and of the progress of civilization. I have endeavored to present a clear and concise view of the state of the human mind, and of the progress of civilization, as far as it is possible to do so. I have also endeavored to present a clear and concise view of the state of the human mind, and of the progress of civilization, as far as it is possible to do so.

CHAP.

1



CHAP. I.

Of the question and parties to the disputation.

IN the following discourse we inquire after these two questions.

1 Whether the present *Romish* Church, be the true Church or not.

2 Whether the professors of the present *Romish* faith, can be saved or not.

These two doe mutually imply each other. So as we may truly say, if she be a Church, then is there salvation in her, if salvation, then a Church, and contrarywise, wherefore the prooffe of the first confirms the latter.

The parties to the present disputation are, our Church and all her true and lawfull children, vpon the one part: And two of her vnnaturall children make the other part. Which of them hath the truth, I hope (by Gods grace) openly to discover, before we end this Treatise.

Our Church holds the negative in the first question, and hath set her sentences downe in the second *Homilie* for *Whitsontide* in these words.

1 *The state of the present Church of Rome, is so far wide from the nature of the true Church, that nothing can be more.*

2 *The Bishops of Rome and their adherents, are not the true Church of Christ.*

B

3

3 *The true Church is not at Rome.*

The first and second of the alledged sentences, are expressly found barely set downe as I haue alledged them, and they are sufficient to let vs know the faith of our Church in the matter in hand.

The third, is necessarily implied by our Church at these words.

If it be possible for Gods spirit to be there where the true Church is not. then is it at Rome.

In this latter sentence our Church presumes, that the true Church is not at *Rome*, otherwise the inference would be fond and ridiculous, and indeed the Disputation in that place being framed according to Art standeth thus.

where the holy Ghost is, there is the true Church.

But at Rome, there is not the true Church.

Therefore the holy Ghost is not at Rome,

The Proposition is pursued after the words last alledged, the Assumption is confirmed by arguments going before.

Thus our Church by repeating the same conclusion often, sheweth vs how serious she is in the matter, and by often varying her manner of speaking, we cleerely vnderstand her meaning.

The foresaid two opponents doe hold the affirmative against our Church, namely:

The Church of Rome as she is at this present, is a true Church. As page 30 in the one, and page 18. in the other.

Before we enter vpon the discussion hereof, we must first vnderstand the termes wherein this question is delivered.

By

(3)

By *Romish Church*, we meane the *Bishops of Rome and their adherents*, (that is to say) all such both *Clergie and Laytie*, which live in the *Romish Religion*, and communicate in her faith, and make up one *society or body*.

By *true Church*, we vnderstand a *Society or congregation*, which hath these *essentiall qualities* that concurre vnto the being and forme of a *Church*,

And herein all sides agree as the Reader may finde in the *Homilie* alledged, and in both our opponents in page 13 of the one, and page 15, 17. and 100. of the other. We must also further knowe, that the *Romish* faith consisteth, either in the *Vniuersall consent* of their learned, or in the *Decrees* of their *Councils*, or in both.

The first is their *Catholick*, the second is their *divine faith*. So as he that professeth their religion, and communicates in their faith, beleeueth as they doe in the manner aforelaid.

Hitherto I haue alledged the *Homilie*, as the doctrine of our Church, and I presume none will reprove me for it, because all that booke, is solemnly confirmed as such by our State, It is to be read in all our Churches by publike appointment, and is subscribed vnto by all our Ministers, as containing *Doctrine, godly, wholesome, and necessary*, I say, it is so subscribed vnto, because the 36 Canon requireth, that no person shalbe receiued into the Ministry; nor suffered to exercise any part of the Ministeriall function in any place within this Realme, except he shall first subscribe (amongst other things) vnto the 39 Articles

of Religion, agreed upon by the whole Clergy Anno 1562. Now the 36 Canon in commanding subscription to the said 39 Articles, doth also consequently command subscription to the bookes of Homilies, because the 35 Article doth no more but ratifie & confirme the former and second booke of Homilies.

Now if the present *Homilie* be the doctrine of our Church, then the sentences alledged out of the same can be no lesse, for they are such a maine and principall part thereof, that the *Homilie* cannot subsist without them. And thus I hope every Reader hath direction enough, touching the state of the question and the parties to the Disputation.

CHAP. 2.

Of our first Argument for the maine question, and of their generall answer thereunto.

O Vr Church in the *Homilie* already recited, hath an argument expresly thus.

The true Church is built upon the foundation of the Apostles, and Prophets, Iesus Christ himselfe being the head corner Stone.

But the present Romish Church, is not built upon the foundation of the Apostles and Prophets, for they receyve not the sound and pure doctrine of Christ Iesu, neither do they order the Sacraments in such sort, as he did first institute and ordeyne them, that now they may seeme to be converted into a new guise.

Therefore the present Romish Church, is not the true Church. *Tha*

The Homilie takes the proposition to be a description of the Church, so agreeable to the Scriptures, and Ancient Fathers, that none may iustly find fault therewith. So likewise it takes the Assumption, as a confessed truth by all such as haue any light of Gods word, and insight into their liues, and examples. whereupon it is confident of the conclusion.

Though this Argument wanteth not strength, to inferre the conclusion, so as it needeth not our further labour, yet before I passe from it, I will vnfold the termes.

By Christ and his seruants, not their persons, but their Preaching and Revelation is vnderstood.

The sacred Revelation, is called the Churches foundation, because by the profession thereof, the Church is made to be that which it is, and is differenced from all other Societies in the world, and good reason, because by the profession of the diuine Revelation, the Church is ordered vnto heauen, which befallerh no Societie else whatsoeuer, the Homilie speaks of the foundation of the Church, as one intire & individuall whole, that is, of one complete being vndiuided into parts or kinds, and it attributes the same in the Proposition to the true Church, as adequate thereunto, and convertible therewith, and it denyes it in the Assumption, vnto the present Romish Church vniuersally, or totally. So as the Church of Rome, and the Sacred Revelation in the intent of the Homilie, are diuided as things really, and essentially, distinct and different, as if our Church had said, the Romish Church lieth besides the foundation of the Diuine Revelation.

And thus our Church must be vnderstood, because this sence agrees with the Scriptures, with the 39 Article, and with true reason, all other senses are violent and inforced as we shall see in the prosecution of this Argument.

According to this interpretation, the Argument may be framed in these termes.

The true Church professeth the Preaching, or Revelation of Christ, and his Apostles.

The present Romish Church professeth not the preaching or Revelation of Christ and his Apostles, Therefore the present Romish Church, is not the true Church.

Our opponent B. against this Argument proceedeth thus, he denyes not but after a sort confesseth, that this Argument is our Churches, pa. 83. and so fareth it with his partner our opponent C. pag. 21. our opponent B. in his English Epistle, denyes the conclusion of this Argument to bee our Churches, but the opponent C saith nothing.

I answer, how can the opponent B. say, our Church holds not the conclusion, who confessed even now, that our Church made the Argument, vnlesse he will say, that the conclusion of an Argument is no part thereof. If that be his iudgement, he must teach *Aristotle*, for he thinketh otherwise. *Prior. lib. 1. cap. 1. Top: lib. 1. cap. 1.* For this time the conclusion shall goe for none of hers, that we may see what they will say to it.

Opponent B. in his Latine Epistle sayes,
He that thinks the Church of Rome to be no Church, thinks nothing.

His

His partner C. in his Epistle Dedicatory, professeth, that he trembles at the very hearing of this Proposition, [*the present Romish Church is no Church.*]

In a nature, these parties are ill matched, because they crosse one the other. The one thinks the present conclusion to be nothing, the other esteemes it a monster, and that is more then some thing, but let vs for this time thinke so too, because if that be so, then the premises which inferre that conclusion are monstrous likewise, if the premises be monstrous, then will these opponents make them to appeare to be so. And thus much for their answers to this Argument in generall.

CHAP. 3.

Of the same Argument and their answer thereunto.

THE Reader must remember our Argument, in the true and plainest termes standeth thus.

The true Church is founded upon (that is) professeth, the sacred truth revealed by Christ and his Apostles.

But the present Romish Church is not so founded, Therefore the present Romish Church, is not the true Church.

Our opponent C. answereth hereunto, pag 21. 22. with these very words.

These words must receiue this construction.

First they must be understood of the accidentall truth of the Church, in regard of soundnes, and not of essence.

essentiall truth, in regard of Gods Covenant.
 Secondly they must be understood even of soundnes,
 comparatiuely and not simply, that is in regard of
 the Primitiue Church, and not otherwise.

Thus farre he and not one word further touching this matter.

3 I reply, In this answer we must looke for the meaning of his words, and the application of the matter to our Argument. His meaning is further to seeke then *Sampsons* Riddle, or more senselesse then becomes a reasonable man.

He seemes thus to distinguish.

1. The truth of the Church is $\left\{ \begin{array}{l} \text{Accidental in regard} \\ \text{of soundnesse.} \\ \text{Essentiall in regard of} \\ \text{Gods Covenant.} \end{array} \right.$
2. Soundnes is taken $\left\{ \begin{array}{l} \text{Comparatiuely in regard of the} \\ \text{Primitiue Church.} \\ \text{Simply.} \end{array} \right.$

For thus lyes his words directly: but who shall vnderstand him? The Rules of Logicke cannot help vs, for according to them, these distributions are no wayes to be allowed.

According to Art, every distribution containeth a whole, and part. So *Aristotle Top. lib: 6. cap. 1. Rursus utrumq; &c. cap. 2. Idem contingens: so Ramus lib. 1. cap. 25.* But here is no whole and part, for a whole is no more but a gathering together of the parts, so as they all doe make one certaine thing. Thus *Arist. Physico: lib. 1. tex. 17. lib. 4. tex. 43. meta. lib. 5. cap. 25. tex. 31.* Thus *Th. 1. q. 76. art. 8. in cor. & so Ramus lib. 1. cap. 25.* But in these distributions, there is no whole and parts.

4 Moreover,

Moreover, in the first distinction *truth* is the thing divided, and that is set out by the terme *Church*, (that is) the adiunct or accident is set out by a first substance or individuall subiect. If that be good, then *Aristotle* must come to him to learne Logick: for (according to him) *all other things are attributed to a singular being, and that attributed to none.* *Categor. cap. 4. & 5. Prior. lib. 1. cap. 27. post lib. 1. cap. 22.*

Againe, in that distribution essentiall and accidentall are made parts of truth; but that is impossible, for truth is no more but *the adequation of the thing, and the apprehension of our understanding*, in the Iudgement of *Aristotle de interpre cap. 9. & meta lib. 4. cap. 7. text. 27. & Thomas 1. p. q. 21. art. 2. in cor. 1. Dist. 46. q. 1. art. 2. ad 1m.* But accidentall and essentiall truth makes no such adequation: for those termes import no more but a necessary and contingent predication which belongs to the manner of predicating.

Lastly, he attributes *soundnesse to accidentall truth*, and *Gods covenant to essentiall truth*; but that is impossible.

The second-distribution is as fond, if not worse then the first, but I will not mispend mine owne and the Readers time about it. It was meett for mee to let this opponent see his weaknesse in Logick, because he vaunterh so much of his skill that waies in his Epistle, and throughout his whole booke.

We should now come to the application of this answer to some part of our argument, that we might know what he denies, and what he grants,

and why: but I am altogether to seeke for that, because he brings nothing that leades vs thereunto: Wherefore I come to himselfe and say in his owne words, pag. 3.

Apply John Barber, and thou shalt haue a new paire of Scissors.

When he hath done so he shall haue further answer, and in the meane time I will set downe and examine what his partner B. saith to our argument now in hand; therein I will take onely the summe of his answer and no more, to saue mine owne labour and the Readers, following the example of the schooles, who alwayes run that course.

He beginneth his answer at p. 84. at these words. *we professe that we esteeme, &c.* And continues the same vnto pag. 88. As his partners answer was, so is his, intricate, perplexed, vnapplyed, but with this difference he was briefer, as liking Logick and not Rethorick, this larger, as loving Rethorick and not Logick, nothing could be made of his. Something as I conceiue may be made of this, wherefore I will set downe that something with the best warrant of his owne discourse. Thus then he seemes to answer.

The doctrine of Christ and his Apostles purely taught without mixture of error is the genuine marke of the true Church: So as, where that is, there followes the appellation of a true Church, and from thence we may argue thus.

wheresoever Gods word is purely preached, and the Sacraments duly administred, there is a true Church.

And so farre the Proposition is true and agreeable

ble to the intent of our Church, and the Assumption is so also that severeth the doctrine of Christ from the present Romish Church, but then the conclusion importeth no more but that she is not an orthodox Church which is not in question.

The doctrine of Christ and his Apostles taught purely without mixture of error is not so essentiall to the true Church that so soone as unsound doctrine is mingled with the truth of Gods word and the Sacraments unduely administred that which was a Church should cease to be one.

In this sense the Proposition is false, for such doctrine belongs unto the perfection and glory of the Church, and she may be without them as the children of Israel were many dayes without a Sacrifice and an Ephod. Hosea. 3. 4. yet still they were Gods Church.

It may fall out that they may be corrupted as in the times of blindnesse and superstition, or intermitted as in persecution.

In this sense the Proposition is not according to the intent of our Church which meant not so strictly to eye Gods Church to these signes as if all were excluded from the Church which doe not rightly participate of the word and Sacraments in the Judgement of Mr. Rogers in his Commentary upon 19. art. propo. 8.

Lastly, in this sense the Assumption is false that makes a reall & totall division between the present Romish Church & all revealed truth, we say she hath not abolished all truth, but retaineth some in their disputation, and as we thinke more in their Sermons.

Thus I hope I have exactly expressed his intent, if I have missed in any thing the fault is his, not mine; he may thanke me for my paines, because I have done for him what he could not, (at least) what he hath not done for himselfe: that I may vse his partners words, pag. 5.

Now we will take it into severall peeces, and examine them in severall chapters following.

CHAP. 4.

Prooving this sentence,
The present Romish faith is erroneous.

THe examination of his last answer to our Assumption, (wherin he does attribute some purity of Christs doctrine vnto the Church of Rome) is sufficient to determine the worth of our argument now in hand, and the whole question it selfe: for if the Romish Church be all error and Antichristian, (that is) if her faith be erroneous, then without doubt she is none of Gods Church. The Church of England in her Assumption (now in question) meant to say so, as I have already said, cap. 2. n. 1. and will now proove by Gods assistance.

If the Romish Church retaine some of Christs doctrine pure without mixture of error, then,
1. Christs doctrine cannot be denied her in termes without limitation. 2. She is not changed into a new guise, nor hath forsaken the commandements of God to set vp her owne constitutions. 3. She is not

not without the holy Ghost. But (according to our Church) 1. *Christ's doctrine is denied her in termes without limitation: for thus lye the words of her Assumption: The present Romish Church is not built upon the foundation of the Apostles and Prophets, retaining the sound and pure doctrine of Christ Iesus, neither doe they order the Sacraments in such sort as he did first institute and ordaine them.* 2. *She is changed into a new guise by chopping and changing, by adding and plucking away. They have forsaken the commandments of God to set up their owne constitutions.* 3. *They are without the Spirit of God.* Therefore (according to our Church in her Assumption) the present Romish Church does not retain some part of Christ's doctrine pure without mixture of error, but she is all error, and her faith erroneous.

Many learned amongst vs have so vnderstood our Church, and I will name some in stead of all.

Bishop Jewell in the defence of his Apology, pag. 4. cap. 11. diuis. 1. chargeth her in absolute termes, that she had departed from Gods word: and more plainly, pag. 5. cap. 13. diuis. He saith the same thing in these words. *Those men have broken in peeces all the pipes and conduits, they have stopped all the springs and choaked up the fountaine of liuing water with dirt and myre.* He repeats the same thing in other termes, cap. 15. diuis. 2. thus. *In the Romish Church we cannot haue the word of God sincerely taught, nor the Sacraments rightly administered, nor the name of God duly called upon, and wherein was nothing able to stay any wise man, or one that hath consideration of his own safety.*

safety, I will conclude with his words in the same Apologie part 6. cap. 22. divis. 2. where he saith, that the present Church of Rome hath utterly forsaken the Catholike faith.

Doct. Reynolds in his 5. Conclusions & Preface, at the 6. doth charge the present Romish Church to be distempere'd nor with a sicknesse that hindreth the functions of life, but with such a one, as for it selfe makes her last hope of recovery; and namely. she serves not God with a holy worship, nor beleeveth God with a holy faith as he hath commanded, but stained the faith of Christ with reproaches, creatures with the Lords honour, Gods service with Idolatry.

Doct. Whitakers in his second controversie of the Church q. 6. cap. 1. adjudgeth the present Romish Church to be nothing else but a deepe pit of heresie and error, and thereby argueth her no wayes to be or to belong unto the true Church.

Mr. Perkins in the Preface to his Reformed Catholike saith: The whole Religion of the present Romish Church is hereticall and schismaticall, and the cup of abomination in the Whores hand, Revel. 17. 4. And Doctor Abbot Bishop of Salisbury in his defence of this place in Mr. Perkins doth iustifie and avow the same thing against Bishop the Papist.

Bishop Cartson in his directions to know the true Church prooves at large that the present Romish Church holds not unitie with the true Church, neither in the head, nor in the body, nor in the spirit, nor in the faith. If that be true she is all error, her faith is erroneous.

Now I have proved our Assumption against his exception

exceptio: thereto, by the authority of our Church and a cloud of her most learned, and renowned children, I will make the same good by the testimony of God himselfe. But I am prevented in that by Mr. *Wotton*, who hath done it already in his booke called *Runne from Rome*, where he beginnes this poynt pag 14. num. 4. whereunto I might refer the Reader, as vnto a most pious & learned author, & a worke that admitteth not any reall, essentiall, or substantiall addition, but I will make bold to take out of him so much as belongs to this cause not word for word, but so much as will be sutable to the buisinesse.

First I will set downe how he vnfoldeth the terme and then come to his proofes of the question.

The word *Faith* importeth a singular thing, vn-
devided into either members or kindes, with war-
rant from the Apostle, who speaks so of it, *Eph. 4. 5.*

There is one faith, (saith he) one Baptisme, one Mediator between God and man. 1 Tim. 2. 5. In what manner the *Mediator is one*, and *Baptisme is one*, so *Faith is one*: for one phrase of speech is common to them all, but they are one without division into members, or kinds: therefore so is faith. The thing it selfe sayes no lesse, for this word *Faith*, importeth a comprehension of many sentences made one body by a common band, namely the divine authority. For in every article a part, and in all of them together, we find the same authority, which draweth vs to consent to them as true, and accordingly the beleeffe of one, is the beleeffe of all, the deniall of one, the deniall of all.

Every

Every singular sentence pronounced by the Church of Rome, as a thing revealed by God is (in this question) the *Romish faith*.

An Article of faith is then erroneous, when it agrees not with the *sacred Revelation*, and this wee say, with warrant from the Council of Trent Sess. 14. cap: 8. of the necessitie of Satisfaction. And afterwards in the Decree touching the Sacrament of penance Canon. 6. And the thing it selfe doth avowe the same: for the varying from the rule, is the very nature of error, therefore every article of faith, must needs be erroneous that agrees not with Gods word, because that word is the rule thereof. By it our faith was revealed vnto vs, and by the recorde thereof it is reserved for vs. And so much for Mr. *Watsons* explication.

6

We haue his prooffe pag 15. nu. 6. thus set forth:

That faith which hath a false and erroneous foundation is false and erroneous,

But the foundation of the Romish faith is false and erroneous:

Therefore the Romish faith is false and erroneous.

In the Proposition, two things are taken as granted. viz.

1 *Faith hath a foundation without it.*

2 *Different foundations causeth different faithes?*

Both of them are cleere and evident, therefore they stand not in need of my prooffe, if the termes be opened they will be out of question. By foundation wee meane, the next and formall reason, why we assent to this or that proposition in Divinity, (that is) why we iudge this predicate to be truly

truly and rightly attributed to that subject: now this is without the Article it selfe, because it is no more but the authority of him that pronounceth the sentence. In the second sentence we meane to say, Every distinct faith, followes the next and formall reason of our beleeving; as when wee beleeue this or that report to be true, vpon the authority of him that reports it: this is humane faith, because it followes humane authority; and accordingly the faith of Turks and Heathens is accounted humane, because the next reason of their beleeving is mans authority: accordingly that is Divine faith, when we esteeme this or that sentence to be true, because God hath pronounced it. And thus haue we cleered the Proposition.

Mr. *Wotton* prooves the Assumption by these two sentences. 7

1. *The foundation of their faith is the authority of the Pastors of their Church. N^o. 7.*

2. *This foundation of faith is false and erroneous. N^o. 10.*

And this prooffe is manifest and without exception, if both these sentences be true. But they are true: he prooves the first num. 8. by this argument

They that haue the office to determine what is the true faith, (that is, what is revealed, & what is not revealed) their authority is the foundation of faith.

But the Romish Church, (that is, the Pastors of their Church) hath that office.

Therefore the authority of their Church, (that is, the Pastors of their Church) is the foundation of their faith. D The

The Propolition needs no reliefe, for that office of shewing what is revealed, and what is not, is the next and formall reason of their beleefe, as by their doctrine and practise we shall see hereafter, num. 8. &c.

8

The Assumption needes our helpe as little, for every man that is acquainted with their faith knowes that they giue their Church that office: yet for further explication I will shew the same by the Council of Trent. *Sess. 4. praterea, &c.* saith.

It is the office of the Church to iudge of the true meaning and sense of the Scriptures.

By *Church*, they vnderstand the Pastors of the Church, and we know it by their practise, and the Iudgement of their learned. No man inioyeth a share in the voice of deciding Iudgement in any Council, but their Bishops, who onely according to them are the Pastors of the Church.

By *Iudging*, is meant an inforcing power, compelling their sentence to be obeyed and received.

By *sense of the Scriptures*, is vnderstood every Article or sentence of faith, for an Article of faith is a sentence held according to the true sense of Gods word.

By *Scriptures*, they vnderstand every particular sentence contained in the Scriptures, for if they meant some places onely, there could be no certainty in this decree, because they doe not determine the particular places subiected to the Churches sentence; and when they subiect the sense of the Scriptures vnto the Churches Iudgement, they would haue vs beleue, that the Church

Church must tell vs which be the Scriptures, and which be not, else we can haue no diuine faith of them: for reason tells vs they must haue authority in all points of faith, or none at all.

This decree of the Council thus vnderstood, is followed by all their Diuines, and *Snarez* giues it vs in this one sentence.

A generall Council in which the Pope is present, either in his owne person, or by his Legats, and confirmed by the Pope, is an infallible rule of Faith. And this is a matter of Faith. De Fide, &c. Tracta. 1. Disp. 5. Sect. 7. No. 6. & 9.

Bellarmino delivereth the selfe same matter in a most ample & large manner in diuers places in his third booke of Gods word, and I will report them in order as they stand, and thus he begins, *Cap. 3.*

Tota igitur.

The Church, (that is) the Pope, with his Council of other Pastors, is the Iudge of the true sense of the Scriptures, in which all Catholikes agree, and the Council of Trent hath it expressly Sess. 4.

It is committed singularly to Peter, and his Successours, that they should teach all men what is to be held concerning the doctrine of Faith. Cap. 5. Ex his, &c.

The Councils and Popes execute the office of a Iudge, committed to them by God, a Iudge delivereth his sentence as a thing that necessarily must be followed. Cap. 10. Respond. aliud est.

Christians are bound to receive the doctrine of the Church, when it setteth forth the matters of faith, and not to doubt whether those things be so or not, Cap. 10. sept. argumentum.

10

Hitherto he setteth forth the matter in grosse, and not vnfolded, wherefore we must seeke for that also, and we shall finde the same in the said 10. Chapter, and first he giveth vs a reason why the Church should haue this office committed to her in these words.

The Scripture for it selfe needs not the witnesse of men, for it is most true in it selfe whether it be understood or not: but for our sake it needs the witnesse of the Church, because otherwise we are not certaine what bookes are sacred and diuine, or what is the true and proper meaning. Cap. 10. Respondeo Christus.

Hitherto wee finde these authors concurring with the Councell in the sense aforesaid, and thereby our Assumption at num. 7. is confirmed, wherein we say, *Their Church, (that is, the Pastors of their Church) hath an office to determine which is the true faith, (that is) what is revealed, and what is not revealed: and we must know that their judgement is not a private opinion, but the faith of their Church. Suarez saith so expressly in the place alledged, and the thing it selfe doth say no lesse of them both, for they agree with the Councell, and all on their side agree with them; none of theirs doe deny what they affirme. If any man think not so, he must shew the contrary, which yet I never found. Wherefore we need not doubt of the conclusion,*
wherein

wherein we maintaine, *That their Church is the foundation of their faith*, being the thing we undertooke to prooue, num. 7.

Though this be enough to manifest the matter, yet I will adde some other prooffe from the testimony of their Church to iustifie the same conclusion, because I would haue the thing made easie to our vnderstanding as well as proved to be true by force of argument. Now *Bellarmino* doth all this in most plaine and evident manner in the place following.

II

The word of God delivered by the Prophets and Apostles is the first foundation of our faith, for therefore we beleeve whatsoever we beleeue, because God hath revealed it by his Prophets and Apostles; but wee adde, that besides this first foundation there is another secondary foundation needfull, to wit, the testimony of the Church, for we know not certainly what God hath revealed, but by the testimony of the Church. Therefore our faith cleaveth to Christ the first, truth revealing those mysteries as to the first foundation: It cleaves also to Peter, that is, to the Pope, propounding and expounding these mysteries, as to a second foundation. Cap. 10. Respondeo ad hoc.

If any man desire to see this precept manifested by practise, he does that also after this sort.

12

We are to know that a Proposition or Article of faith is concluded in such a Syllogisme as this.

Whatsoever God hath revealed is true.

But this God hath revealed.

D 3

Therefore

Therefore this is true.

Of the first of these Propositions no man makes any question.

The second is held for certaine truth amongst all Catholiks, for it is grounded upon the testimony of the Church, Cap. 10. Respondeo verbum.

To conclude, I will report another testimony of his, whereby the whole frame of this building is brought to perfection, and for that end thus he writeth.

A precept of faith is to be prooued foure wayes.

1. By expresse testimony of Scripture with a declaration of the Church. 2. By euident deduction out of expresse Scripture, with a declaration of the Church being added therunto. 3. Out of Gods word, not written by the Apostles, but deliuered from hand to hand. 4. By euident deduction out of the word of God, deliuered from hand to hand. De Purga. lib. 1. cap. 15. Hæc five.

Neither is this doctrine *Bellarmines* fancy, but it is the Romish faith, for it is warranted by the testimony of all the learned in that Church, and the Decree of the *Trent* Councell, already recited n. 8. for when it giues the Church the office to Iudge of the sense of the Scriptures, it grants that the Scriptures are in being already, and therefore that they are the revealers of the Sacred verities, and consequently the first foundation of our faith. When it subiecteth the sense onely of the Scriptures to the iudgement of the Church, it giues the Church authority, to propound, expound, and apply the Scriptures

tures, and therefore it makes the Church a *second foundation*, and no more.

By this time I hope it is evident enough, that the authority of the Church is the foundation, that is, the next and formall reason of their faith and beleaving, and that is the thing wee seeke for.

Now we should prooue, that this foundation of their Faith is false and erroneous, for that is the second thing propounded in this chapter num. 7. But I will spare that labour at this time, because none of ours as I conceiue, will call it into question, besides, if any do, Mr. *Wotton* in the book recited even now, hath made it manifest against all opposers, pag. 21. num. 5. &c. If therefore any man desires to see it, I referre him thither, because it fitteth not this businesse to transcribe it. And thus much may suffice in prooffe of our Assumption propounded cap. 3. num. 1.

CHAP. 5.

Defendeth this sentence,

The Romish faith is erroneous.

BOth our opponents are mightily gruelled with this sentence, and all such as hold it; wherefore in both their Epistles Dedicatory they propound

propound it, and blame it, as a thorne in their eyes that may not be indured.

Our opponent B. disputeth against this at large: but (according as I have done before so will I doe now) his long and tedious discourse shall be contracted into a narrow roome, least the reader be wearied with the length, and puffed with the matter: yet still his owne words and true intent shalbe followed.

2

Thus then he sayes.

- 1 In the Church of Rome is some good.
- 2 They teach well touching the Trinity.
- 3 The Dominicans maintaine Gods free grace, against mans freewill.
- 4 Much good is in the twelue bookes of Alvarez, and in the interpretations and Commentaries of Maldonat, Lorynus, and the rest of the Iesuites. pag 90.
- 5 Wee agree on both sides in these poynts following.
 - 1 That the bookes of the old Testament written in Hebrew are Canonically.
 - 2 That we are iustified by faith.
 - 3 That God hath made heaven and hell for mens soules after death.
 - 4 That God may be worshipped in Spirit without an Image
 - 5 That wee are to pray vnto God by Christ.
 - 6 That there be two Sacraments.
 - 7 That Christ is really received in the Lords Supper.
 - 8 That Christ hath made one oblation of himselfe upon the Crosse for the redemption and satisfaction for the sinnes of the whole world.

9 Under the Papacy is much good, nay all, yea the very kernell of Christianity pag. 39. 40. 41.

I answer, our Opponent C. pag. 4. and 5. blames the man that affirms without prooofe, and makes it a Law, that such an affirmation is as soone denied as made. This is the case of this opponent. He telleth vs a tale of their agreement with vs in diverse particulars, but he alledgeth no author, book, or chapter, whereby we may try, whether he sayes true or not; if then we deny, that they and wee doe thus agree, all his building falls to the ground, according to his partners sentence, pag 4. Thus soundly he answers to the thing that doth most vrge him, but for this time I am content to say, they and we doe thus agree, yet behold his case from himselfe pag. 82. *Wee heare of a great cry and little woll: & pag. 83. of a man whose skill in Logick was so good, that hee prooued what was granted, and being granted, was to no purpose.* Now I commend him for so doing, because I perceiue he spake the very truth, but himselfe gaines nothing thereby, for of him it is verified to the full, and that in this present answer, wherein he spends the greatest part of 7 pages before he ends it, viz. 39. 40. 41. 86. 87. 90. 91. yet ten words had serued the turn, as well as all this stir. If he had said no more but thus: *The Romish Church agrees with vs in many diuine sentences,* he had beene as neere his purpose as now: therefore *we haue a great cry and little woll.* If he reply that all the rest prooues that sentence, I reioynd, I am content it shall be so, because that shewes his great skill in Logick, for then he prooues the thing that none will deny, and being

E ing

ing granted, serues not his purpose, which none will doe, but the good Logician which his partner describeth.

- 4 If we frame this answer with the present question according to art, and all the parts thereof be true, then it is to the purpose, else not; thus then it must be framed.

They that agree with vs in the particulars recited, their faith is not erroneous.

But the Romish Church agrees with vs in the particulars recited.

Therefore their faith is not erroneous.

But no part of this Argument is good. The Proposition is not true: and why may I not say so, seeing in it selfe, and by it selfe, it is not manifest, neither does he offer any prooffe for it; and now I haue denied it, his whole building is come to ruine, according to his partners-rule, pag. 4. even now recited.

- 5 To the Proposition I answer, that it presumes, that the forenamed Articles are true, and every way the same thing with the Romish faith, and thereupon giues one state or condition to those Articles, and that faith, attributing truth to the second, from the truth of the first. These Articles in some sense are true, and so farre the Proposition is true also: but those Articles and the Romish faith are not the same thing: but this extends further then them, and himselfe, even he that now answeres being iudge, pag. 40. He writes thus: *To the Scriptures they adde Traditions, to the Hebrew Canon the Apocrypha, to faith workes, to Heaven and Hell Purgatory*

gatory; and so forth in the rest: whereupon his Proposition begs the question, and therefore it hath no force to inferre the conclusion. His partner C. pag. 2. cannot abide *beggery*, but this doth loue it weele; but in the meane time he is a goodly Disputer, that can prooue nothing, vnlesse we grant him what himselfe denies: this is enough to satisfie this Argument, because this feigned surmise is the first and originall foundation thereof. But out of our store of exceptions hereunto for this time, we will forgie him this fault, and proceed to the rest.

We agree with the Romish Church in the recited Articles, as they are Propositions, (that is) they and we pronounce the same thing as true, & so farr the Assumption is granted; but the Proposition is denied, because faith and a true Proposition really differs: the one is no more but a subiect, and predicate, rightly ioyned together, whereupon truth in all Propositions is the same, namely the adequation of the thing and the Proposition: but in faith there is also the foundation wherevpon wee beleeue, from whence it comes to passe, that faith is of different kindes, some divine, and some humane, as I haue shewed.

In the recited Articles wee agree not with the Romish, as they are Articles of faith: For in them wee doe really and essentially differ. They pronounce them to bee true, vpon the authority of their Church, which is (indeed) humane, we vpon the authority of Christ the Revealer, which by joynt consent is divine. These things being

E. 2

true,

true, (as they are most true) his Assumption at num. 4. cannot be true, and consequently, there is no meanes to excuse the Rom sh faith from error; nor cause to giue her the name, and nature of a true Church : which is the thing we seeke for.

CHAP. 6.

Defendeth this sentence:

The faith of the Church is not right and pure, false and erronious together : viz. in different Articles.

WE must now goe back againe to the rest of opponent B. his answer left vn-
satisfied, in cap. 3. num. 8. The first branch whereof (we are now to deale withall) hath these words.

The doctrine of Christ and his Apostles, taught purely without mixture of error, is not so essentiall to the true Church, that so soone as an vn-sound doctrine is mingled with the truth of Gods word, and the Sacraments vnduely admistred, that which was a Church should cease to be one.

In these words, this sentence is implied :

The faith of the Church, may be right and true, false and erronious together : viz. in different Articles.

And

And he does expressly avouch the same in divers passages of his booke; viz.

The present Church of Rome, is corrupted and deformed, yet hath the true essence of a Church: pag. 30.

The Church of Rome hath a religion more after Homer, then after the Scriptures, and yet holdeth fundamentall truth: pag. 4.

In the Popes Arithmetick, Articles of faith are added: pag. 39.

Such affirmatives of ours, as concerne the foundation of Faith, are professed by the Church of Rome: pag. 41.

And nothing is more frequent with him, then words to this effect.

The Church of Rome, (that is all those which lying in that religion make up one body or societie) is not Babylon in the Revelation: but, that Babylon is a faction in that Church: pag. 100.

The Papacy is not the Church: but the disease of the Church. The Papacy is in the Church, as an accident in the subject: we must distinguish betwixt the Church, and the Papacy: pag. 28, 29.

Wee have learned to distinguish betwixt the Church, and the great whore in the Church: we have communion with the Church, wee separate from Babylon: pag. 101.

This we deny, and will maintaine the contradictory, (to wit) *The faith of the Church, is not right and true, false and erroneous together: viz. in different Articles. But, If some Articles of Faith be false and erroneous, then the Faith of the Church is false and erroneous.*

I will not now giue reason of this denyall : but deferr the same till we come to the 7. Chap. where it shall be disputed so much as is requisite.

He brings prooffe for his opinion, in the words which immediately follow in the foresaid Cap. 3. n. 8. I will first dispose them according to Art, and then frame my answer, as shall be needfull.

Thus then he disputes :

If the Faith of the Church cannot be true, and erroneous together, then where error in faith is, there cannot be a true Church.

But where error in faith is, there may bee a true Church: for first, our Church thinks so, Article 19. according to Mr. Rogers, in his Commentary upon the place, Propo. 8.

2 The children of Israel did abide many dayes without a Sacrifice, and Ephod, &c. Hosca 3. 4. and without Circumcision, the space of 40. yeares: Iosh. 5. 6. yet then were they the Church of God.

3 The word and Sacraments may be corrupted, as in the times of blindnesse, and superstition; or intermitted as in persecution.

I answer, the consequence of the Proposition we grant, as very necessary: But the Assumption is false. Wee say, that, errour in faith, and the Church are incompatible : and, it is the Argument of our Church already alledged out of the Homily.

To all his proofes ioyntly, I answer: They are farr to weake to vphold this waighty matter, if this assumption be not true, then his whole cause falles to the ground. Himselfe confesseth (as wee haue heard)

heard) that the present Romish Church is guiltie of heresy; and, therefore can be no true Church, vnlesse error in faith may be in the Church: For heresie (at least) comprehends error in faith: Wherefore it stood him vpon to gather his witts, and vnite his forces together, to strengthen and mainteyne this businesse: we looked for pregnant prooffe out of Gods word, (for doubtlesse) if this were true, we should find a manifest record for it: because God hath not left matters of this importance for man to grope, and guesse at. So loving and wise was the Lord, when he appoynted the meanes of mans salvation. But loe, no such thing is tendred; and therefore wee may conclude, no such thing is in being, and consequently, wee may set downe our rest and say, doubtlesse the faith of the true Church cannot be stained with error: yet that the misery of this cause may the better appeare, I will vncover the skirts of all his proofes, in perticular, and single out the one from the other.

The authority of our Church prevaileth much with me, so as, that alone would silence my tongue, and suspend my iudgement: but it will doe little good to this opponent B. for he that slighteth, yea reiecteth, nay disputeth against her doctrine in things supream, must not craue her ayde in things belonging to the mean: and thus stands it with this opponent, who mainteynes the cheife question in this businesse against her, and at this instant, labourereth all he can, to refell the Proposition of her argument. But how may it appeare, that our Church makes

makes for him? He brings nothing but the authority of Mr. Rogers, and that is no greater then his owne, and consequently thus he sayes, our Church thought so, because I say she did thinke so: but what if our Church and this opponent sayes shee thought not so, then (I hope) the matter thus farr, will be at an end.

From this *Opponent* I argue thus. He that saith all Gods revealed truth vniuersally, essentially, and reciprically belongs to the Church, frees the faith of the Church from error. But this opponent doth so, (for thus he writes pag 13. *The true Church is a company of men professing Gods revealed truth*) now, in this sentence, he makes all Gods revealed truth to belong to the Church vniuersally, essentially, and reciprically: because 1. The words themselues (in the common vse of men) doe lye so. 2. According to *Aristotle: Poster: lib. 1. cap: 44 & 33. lib. 2. cap. 3. Top. lib. 6. cap: 1. Thom. 2. dist. 27. q. 1. art. 2. ad 9m. Aliaco. quest. de resumpt. 132 q Richardus de Trin. lib. 4. cap. 21. fol. 108.* Every exact or perfite definition does so: but this Authors sentence alledged, is an exact definition: pag. 13. Therefore this opponent frees the faith of the Church from error, and consequently (according to him) our Church doth so too: for shee hath defined the Church, art. 19. iust as he hath done in the sentence we alledged.

6 It art. 19. subiecteth the faith of the Church vnto error, then wee must reade it thus. *The visible Church is a Congregation, in which some part of the pure word of God is preached, and the Sacraments in some things be only administred.* But art. 19. must not be

be so read, least the words of the Article (themselves) be perverted, and some man say, the avoiding of diversities of opinions, and establishing of consent touching true religion, was not thereby intended: contrary vnto the protestation of our Church in the title to all the Articles in generall. Therefore Art. 19. subiecteth not the faith of the Church vnto error.

His second proote lyeth thus:

*The Israelites wanted Sacrifice and Circumcision:
Therefore the faith of the Church is subiect to
error.*

7

I answer, this geere hangs not together, so well as *Harp* and *Harrow*; for they sound alike in something, because both of them begin with a letter: but here is nothing like: The Iewes Church was an Infant, and not established: Christs Church (whereof we speak) is of ripe age, and full growth. Their Sacrifice, Ephod, and Circumcision, is nothing like to the faith of Christs Church. Their want of Sacrifice, Ephod, and Circumcision, is a meere privation, and a not being: Error in faith is some position, for it comprehendeth an inconformable Iudgement, or opinion.

His third and last proote stands on this fashion.

*The word and Sacraments may be corrupted in
the time of blindnesse, and superstition, or inter-
mitted as in the the time of persecution.*

8

*Therefore the faith of the Church is subiect to
error.*

I answer: the farther the worse, he must vnderstand the word and Sacraments to be every way

F

the

the samething with the faith of the Church; so also he must vnderstand the termes, *corrupted*, and *intermitted*, to be every way the same with these termes, *subject to errour*: else, here is not the least shew of consequence: but how he will doe that, I doe not yet see, and I presume I never shall: hee brings no proofes for the Antecedent, therefore at the best, we haue but his owne word.

9

The last argument, (which I can finde) belonging vnto this matter, is in the Opponent B. his English Epistle, a little after the beginning, in these words:

If an Heretick were put to death for his Christian profession sake, wee could not deny him the name of a Martyr.

And we may apply it to the present purpose in this forme.

Every Martyr is a member of the true Church.

Some Heretick is a Martyr, viz. such a one as suffers death for his Christian profession sake.

Therefore some Heretick is a member of the true Church, and consequently, the faith of the Church may be true and false together.

I answer: Every Martyr in the sense of the holy Ghost, *Revel. 20. 4.* is a member of the true Church; and so farre the Proposition is true: but the Assumption is false, no Heretick is or can be such a Martyr. This Opponent may presume it, and does; but prooue it, he neither does, nor can: because the same holy Ghost willeth vs, to *avoid an Heretick as a party condemned of his owne conscience: Tit. 3. 10.* (and therefore of God who is greater

greater then the heart. 1 *Iohn* 3. 21.) If God condemnes an heretick, he esteemes him not a Martyr. *Revel.* 20. 4. For such Martyrs are commended and saved. *Revel.* 20. 4. If this opponent takes the word *Martyr* otherwise then God does, I deny the Proposition, and say, He that is no Martyr of Gods, is no member of the true Church, notwithstanding his name and tittle of Martyrdome. In this sence I grant the Assumption, namely, some heretick may bee a Martyr in the account of man, but not of God.

The prooffe of his Assumption supposeth, that an heretick may professe Christianity, and I say so too. If he meanes that he may so professe, according to humane faith, and naturall reason, then we are agreed; because heresie is a worke of the flesh, *Gal.* 5. 20. and is exercised about the Christian faith, importing error in faith: but then his Assumption is vnprooved, because, no man that is such a Christian, can be a Martyr, *Revel.* 20. 4. for Gods Martyrs goe to heaven, but so does not such Christians: flesh and blood inherit not the Kingdome of heaven, 1 *Cor.* 15. 50.

If he thinks, some hereticks professe Christianity, (that is salvation by Christ) according vnto diuine faith, he begs the question, viz. That the faith of the Church may be true and false, right and erroneous, orthodox and hereticall together: which we deny, and he vndertakes (by this very Argument) to prooue: O acute! ô admirable Disputer! Bring the conclusion to prooue the conclusion, who would desire better? Doubtlesse his Re-

thorick, not his Logick, wrought now; because, he prefers that (for disputation) before this: pag. 80, 81. But now, all the fat is in the fire: he that begs the question prooves nothing, if *Aristotle* may be Iudge, *Top. l. 8. cap. 11.* and this begging, of all others, is the most beggerly: for, it is a womans reason, they vse to say, It is so, because it is so: and iust so does he. This is answere enough for such petty trifles, and thus are we come to an end of all that which Opponent *B.* hath to say against the Proposition of our Churches Argument, Cap. 3. num. 1. and therewithall I haue finished a full defence of that whole Argument: The Reader must now iudge whether the Mother or the rebellious childe hath the better.

CHAP. 7.

Containeth a second prooffe, that [*The Romish faith is false and erronious.*]

I *M*^{r. Woston} hath saved me a labour in this passage also, pag. 46. hee bringeth this Argument.

If some Articles of the Romish faith be false and erronious, then the Romish faith is false and erronious.

But some Articles of the Romish faith be false and erronious.

Therefore the Romish faith is false and erronious.
Perhaps I may seeme vnto some to argue very
loosely,

loosely, because it is a ruled case, some parts cannot argue the whole, because all the parts together doe make vp the whole, and are adequate thereunto. If some parts be wanting, the whole is not obtained: from whence it falls out, the state, condition, and denomination, of some parts alone, doe not belong to the whole.

I reply, such a man mistakes this reason: I doe not argue the whole to be so, because some parts are so, the rest being free: but I prooue the whole is to be held erroneous, because there is an infection of error in the whole.

If any man desire to know how error in some Articles onely is error in the whole faith: I answer, he may satisfie himselfe in that demand, cap. 4. num. 5. where it is prooved, That *Faith is such an vnise, and continued thing, that though it is made of many ingredients, yet it admitteth no division into members, or kindes.* Now, this being true, (as it is most true) then the faith of the Church can no wayes be said to be erroneous in any one Article, but presently the whole is erroneous.

This Argument and manner of reasoning, is shadowed out in a leprous man, who is accounted and dealt withall as wholly leprous, though the seat of the disease be in the flesh onely: the reason is, because, though in a divided sense, and in our apprehension, man consisteth, and is compounded of, distinct beings, viz. soule and body, flesh and spirit, yet take him an individuall man, he is so compacted, that he is made one Hypostecis, or continued subsistency, limited by one terme onely.

Wherefore when the Priest in *Moses* Law gave sentence of a leprous man, the whole man was comprehended vnder that sentence, If a leprous man was shut out of the host, the whole man, (not some part onely) was thrust out: and this was not against reason, for the soule gave life, sense, and vigitation to the flesh, and thereby it became subiect to disease and defection, and consequently the soule was indeed leprous, though by reflection, and at second hand: so is it with the Christian faith, error may be seated only in some Articles, yet the whole stand infected therewith; because the foundation of faith, which is the soule thereof, runs through the whole, as one continued streame without intermission, distinction, or limitation; by reason whereof, if some Articles onely be charged with error, the foundation of faith cannot be free, if that be infected, the whole faith is subiect thereunto; because, every Article or Proposition becomes an Article of faith by the force and efficacy of that foundation.

4

I conceiue by this time that the Proposition of this Argument is sufficiently prooved, and explained: so as every man will beleue, and vnderstand it, and, accordingly, I may content my selfe, and saue all further labour: yet because the Reader shall haue full and ample satisfaction, I will proceed somewhat further.

5

All ours doe grant the Assumption, namely, that, *some Articles of the Romish faith be erroneous*: and amongst the rest both our Opponents are lavish enough in words of that kinde, calling that Church

(so

(so farre as their faith is erroneous) *Babell*, and hereticall, so as in rigour I am not bound to answer further: yet because our Opponent *B.* hath done it lamely, and falsely, pag. 40. 90. 124. &c. to the shame of his owne reading, and the *sorrow and shame of our whole Nation*, if I may speake in his partners language, pag. 22. To mend the matter, and for the Readers sake, I will proceed and shew, that some Articles of their faith be erroneous, by assigning the particulars which are so faulty, that it may be knowne we doe them no wrong, when we charge them in that manner: besides this, every lover of truth, may the better be directed to sever truth from falshood: for that purpose I frame this Argument.

All the succeeding Articles are erroneous, viz.

1 *The saving truth taught by Christ, and his Apostles, is contained also, in unwritten Traditions.* Council Trent, Sess. 4.

2 *Originall sinne is an uncleannesse within mans soule, and is a sin which is the death of the soule.* Sess. 5. Decret. 2. & 3.

3 *Grace doth take away, whatsoever bath the true, and proper nature of sinne.* Sess. 5. Decret. 5.

4 *Concupiscence in the regenerate, is not truly, and properly sinne.* Sess. 5. Decret. 5.

5 *Hee that receiveth the inspiration of grace, can [actually] reject the same, and [actually] dissent therefrom, if he will.* Sess. 6. Cap. 5. Can. 4.

6 *The onely formall cause of Iustification, is Iustice inherent.* Sess. 6. Cap. 7.

7 *Sinne is mortall and veniall.* Cap. 11. & 14.

8 *The*

8 The iust, in some actions, doe not sinne venially.
Cap. 11.

9 By every mortall sin, a man falleth away from the grace of Iustification, which he had received. cap. 14. 15.

10 Gods Commandements are not impossible to bee kept by him that is iustified. Sess. 6. Cap. 11.

11 The grace of iustification is bestowed vpon them, also, which are not predestinate. Sess. 6. Can. 17.

12 The whole temporall punishment, is not alwayes remitted together with the fault. Sess. 6. Cap. 14. and Can. 30: Sess. 14. Cap. 8. Can. 12.

13 The works which be done in God, doe, for the state of this life, fully satisfie the Law. Sess. 6. Cap. 16.

14 The iust, in some actions, sinne not at all: and in no action doe they deserue eternall punishment. Sess. 6. Cap. 11.

15 The good works of the iust are their merits. Sess. 6. Cap. 16. Can. 32.

16 The Iustified, by their good works, do truly merit the obtayning of eternall life it selfe. Sess. 6. Can. 32.

17 It is no sinne to worke in the intuition of the reward. Sess. 6. Cap. 11. Can. 31.

18 The Images of Christ, the Virgine Mary, and other Saints. 1. Are to be had, and kept, cheafely in Churches. 2. Due honour, and worship, is to be giuen vnto them. 3. Are of Sacred vse, and yeeld much fruit. Sess. 25: Decret: de invocat.

19 The honour which we yeeld vnto Images, is referred vnto the thing which they represent, & whose likenes they beare. Sess. 25.

20 worship and honour is due to be giuen, to the bodies of Saints departed.

21 The Monuments, and memories of the Saints departed, are to be frequented, and honoured. Sess: 25.

22 Feast dayes are to be kept, in honour and celebration of the Saints, and for visiting their Reliques.

23 By visiting the Reliques of Saints, we obtayne their help. Sess. 25.

24 Prayers are to be made, for the faithfull departed.

25 The Saints that raigne with Christ, and enjoy eternall felicity in heaven, 1 are to be called upon. 2 they pray for us, even, singular men. 3 It is profitable for us, to fly to their prayers, help, and furtherance for benifices to be received from God. Sess. 25.

26 There is a Purgatorie. Sess. 25.

27 Some temporall punishment remayneth to be satisfied for in purgatory, before the way to heauen can be opened. Sess. 6. Can. 30.

28 The power of granting Indulgences was committed by Christ to the Church, and the use of them is helpful to Christian people. Sess. 25. Decret. de Indul.

29 The whole choise of meates serveth unto the mortification of the flesh.

30 The devout celebration of feast dayes, causeth the increase of piety. Sess. 25. Decret: de delectu.

31 The Sacrifice of the Mass, prayers, almes giving, are suffrages of the faithfull, that are alive, for other faithfull that are dead. Sess: 25. Decret: de Purga.

32 The Sacraments of the new Testament, are neither more, nor fewer then seven: to wit, 1 Baptisme. 2 Confirmation. 3 The Lords Supper. 4 Pennance. 5 Extreame Vnction. 6 Ordination. 7 Matrimony. And every one of these, is truly and properly a Sacrament. Sess: 7: Can. 1.

33 The Sacraments of the New Testament containe the things they signify, and bestow it upon them which hindreth not. Can: 6. And upon all, as much as is requyred on Gods part. Ca: 7. And that by the worke wrought: Can: 8. Baptisme, Confirmation, and Ordination, imprint in the soule, a character that cannot be blotted out: Can: 9.

34 After the Consecration of the bread and wine in the Lords Supper, the Lord Iesus Christ, true God and Man, is contained, truly, really, and substantially, under the shewes of those sensible things. Sess: 13. de Sacra: Eucha: Cap: 1. Can: 1.

35 By the consecration of the bread and wine, a conversion is made of the whole substance of the bread, into the substance of Christs body, and of the whole substance of the wine, into the substance of his blood: so as, in that Sacrament the substance of bread and wine remaynes not together with the body and blood of Christ. which conversion, is properly called transubstantiation. Cap: 4. Can: 2.

36 In the Masse a true and proper Sacrifice is offered unto God, Propitiatory, and profitable unto others, also, besides such as receive it, and it ought to bee offered for the quick and dead, for satisfaction of the punishment of sinnes, and other necessities. Sess: 22. Can. 3.

37 The holy Eucharist is to be reserved in the Chancell, and carried honorably to the sicke. Sess. 13. Cap. 6. To be worshipped with a peculiar festinall celebrie, and diuine worship; yea externall also: solemnly and publickly to be carryed about, that it may be worshipped by the people.. Can. 6.

38 Water is to be mingled with wine in the Chalice that is to be offered. Sess. 22. Cap. 7.

39 No man that knowes himselfe to be guiltie of mortall sinne, how contrite soever he seemes to himselfe to be, may come to the holy Eucharist without Sacramentall Confession going before. Sess. 13. Cap. 7. Can. 11. that is, unill he haue confessed all, and every one of his mortall sinnes, and also those circumstances which change the kinde of the sinne. Sess. 14. Cap. 5. and that to a Priest in secretes. Can. 6. 7.

40 Our Saviour Christ when hee sayd [doe this in remembrance of me] did institute his Apostles Priests, and ordained that themselves and other Priests should offer his body, and blood: Sess. 22: Can. 2.

41 No man, vntlesse he doth Consecrate, is bound by Gods Law, to receiue vnder both kinds. Sess. 21. Cap. 1: but all such must receiue vnder one kinde only. Cap. 5.

42 wee may make satisfaction to God, through Iesus Christ, by temporall afflictions, layd on vs by God, and borne patiently by vs. Sess. 14. Cap. 9. and Can. 15.

43 By the Sacrament of Penance, the grace of Iustification which was lost is recovered. Sess. 6. Cap. 14.

44 Matrymony contracted, not consummated, is dissolued by the solemne profession of Religion, by either partie. Sess. 24. Can. 6.

45 Power was given to the Apostles, and their lawfull successors to remit, vna retaine sinnes, for the reconciling of such of the faithfull as fall after Baptisme. Sess. 14. de lacra peniten. Cap. 1.

But these are Articles of the Romish faith.

Therefore some Articles of the Romish faith be
erronious.

6

None of ours will deny either part of this Argument, vnlesse he be very ill advised. If any except against any branch of the Proposition, let him assigne the particular, and he shall see by our answeres and arguments, that it agrees not with Gods word, and therefore it is erroneous.

If it be answered some of theirs doe not agree to the Councell in the particulars assigned, and therefore their faith is not recorded therein, and so our Opponent seemes to argue, pag. 108. and 130. I reply, the Antecedent is false, no man can name a member of their Church, that bids defiance to the authority of that Councell, nor can: for such a party is accursed by the Councell, and thereby made an heretick, and none of theirs as we finde in the decree thereof, touching the receiving and observing of the decrees of that Councell, Sess. 25. and the acclamation of the Fathers at the end of that Councell: whereupon we may rest assured, that some Articles of their faith be erroneous, and which they be in particular. Having hitherto discussed the first principall question, propounded, cap. 1. num. 1. I now descend to the second, wherein I may be the more briefe; because I have insisted so long vpon the first.

CHAP 8.

Prooveth this sentence,

No Papist, (as a Papist) can be saved.

THis position speakes not of salvation actually, and in the event, but of the meanes and possibility of attaining salvation by their faith. 1

By *Papist* is meant, such a man as does communicate in the Romish faith. So as in plaine English this sentence ought to be pronounced thus.

The Romish faith disposeth or leadeth not unto salvation.

It belongs not to vs to iudge of the event, heaven and hell are in the hands of God, and to send men thither it is a right so peculiar to God, that he will not account with vs for it. His sacred Revelation shewes vs the way to obtaine the one, and avoid the other; wherefore about this may we contend, and must: about that we doe not strive, nor may: lest we seek to be wise beyond sabriety, against the Apostles rule, *Rom. 12.3.* 2

Thus haue we propounded the point, and unfolded the sense. It remaineth that in the next place wee see what our adversaries say to it. The Opponent *B. pag.6.* writeth thereof in this manner. 3

The state of the Church of Rome, both now and many yeeres past, is and hath bene such, that
G 3
plagues

plagues were due vnto them, even from the greatest to the least, even to all without exception, as well to authors, as receivers, from the Idiot, and Handicrafts man, to the Pope, and the College of Cardinalls: because their religion in many parts of it hath beene hereticall, and erroneous for opinion and practise.

4 I answered, so farre as these words doe guide vs, we must say, that this Opponent opposeth not vs in this point: for if their religion made them guilty of, and lyable vnto punishment, then doubtlesse their faith leads not to eternall life: for it is impossible it should tend to two ends of aduerse nature: so as now we will take him for a friend, not as an enemy: for we think him so honest, that his heart and hand doe agree.

3 In the next page hee layeth out the way for their escape from the said danger of punishment, and assigneth *Repentance* to bee the meanes: namely repentance, either actvall or generall. By the first he would haue all such to avoid that danger and be saved, which indeed haue builded themselves vpon the rock, which is the foundation of the Church; though through ignorance they hold the same but weakly, & frame many base & unsutable things thereupon: but he thinks that actvall repentance is necessary for all knowne faults.

e I answered, he professeth in his margin, that he borrowed this discourse from Mr. Hooker, (of purpose as I conceiue for his further grace) but it auailes him little. If he will be our debtor we will grant him all his writing, who will not say, that by repentance the greatest sinner may avoid hell, and

goe to heaven; seeing that, God hath promised to *put all our sinnes out of his remembrance whensoever we repent: Ezek. 18.* Yet notwithstanding we need not feare his strength in this cause, for two reasons. 1. This is nothing to the present businesse, for we enquire after the end vnto which the Romish faith doth tend, and he sheweth the fruit, profit, or end of repentance: how farre then repentance, or turning away from the Popish faith is different, or distant from the Popish faith, so farre is hee wide from the cause in hand. 2. This discourse, makes strongly for our assertion, thus. If a man must repent of the Popish religion, that is he must turne himselfe from it, before he can avoide hell, and obtaine heaven, then doubtlesse the Romish faith leads not to heaven: for the way thither stands not in need of repentance. Now, let who else will grace his answer, seeing the more glory it hath, the more glorious is our cause, which is so strongly confirmed by it.

His partner Opponent C. rambleth about this matter, and scattereth (in divers places) some words tending to the same purpose: but I will not trouble my selfe and the Reader with the same, onely it is meet that we obserue, (in his Epistle Dedicatory) that he maketh the point now in hand one of those whereat he trembles when he doth but heare it. If there be any cause why, it will shew it selfe by his arguments and answeres for it, if he be naked in them, we may conclude that he feares without a cause, and *runnes when none pursues.*

Enough hath bin said already, to drive this conclusion

clusion to the head : we have proved that the *Romish faith* is erroneous : by arguments that are not, nor can be refuted, and who would require more, to argue her faith to be vnable, and altogether unfit, to lead a man to heaven ? Can an erroneous faith shew a man the way to heaven ? Surely it can not : because it sits beside the divine Revelation, which is the onely record wherein the way to life is reserved for vs. I say heaven and eternall happinesse, is only to be found in Gods Revelation, and who will not beleue me ? for where the end is aboue nature, the meanes thereto must needs be so also. What need I then to trouble my selfe and the Reader with more arguments ? But seeing it will not saue our labour (some are so contentious, and will not rest in truthes apparent) therefore such must be met withall, and their endeavours prevented : as the frugall man weedes his feild, that his grayne may be the better vnto sight, and service.

CHAP. 9.

Our Opponent B. his first Argument.

WE are now come to the second part of this Discourse, wherein the Arguments for the contrary party are propounded and refuted : and I will begin with our Opponent *B.* who brings his first Argument, pag. 31. to this effect.

The seat of Antichrist is the true Church, for hee sits in Gods Temple. 2 Thessl. 2.4.

But

But the present Romish Church, is the seate of Antichrist:

Therefore the present Romish Church is the true Church.

The Proposition of this Argument, is set forth pag 36. The conclusion is implied in the title of Chap: 8, pag 31. The assumption is wanting.

I answer: he is confident, that, no man can deny the Proposition, pag. 38. but sayes nothing of the Assumption: and no mannaile, for that begs the question, by presuming that the Pope is Antichrist: a point (to many) more doubtfull then the present conclusion. But that fault though it spoiles all, (for this time) shall goe for nothing.

The Proposition is not onely false, but it is impossible to be true: for the seat of Antichrist is a certaine space, or place, that receiveth the person of Antichrist: and where he governes. *Reuel. 16. 19. 17. 9. 18. 0.* The true Church is a society of men professing the revealed truth. If then this profession be that place, or necessarily flowes from the internall being thereof, (which is impossible) then his Proposition may be true.

The Assumption hath the same fault, the Romish Church is a society professing their religion: now, it is not possible for the person of Antichrist to be contained in the profession of religion, as in a space or place.

To conclude, if we put this Syllogisme into its true and naturall termes, these will be the words thereof.

The space containing the person of Antichrist, is
H *that*

that society of men which professeth the revealed verities.

But that society which professeth the Romish religion, is the space containing Antichrist.

Therefore that society which professeth the Romish religion, is that society which professeth the revealed verities.

But every child that knowes chalke from cheese will laugh at this: therefore it shall passe as ridiculous.

6 He does imagine, that, we will say in answer to this Argument, that,

Antichristianity cannot argue the Church to be Christian, being the bane and plaine overthrow of Christianity. Pag. 36.

I answer, we doe not thus answer to this Argument, neither need we, vnlesse our answer should be as fond as his prooffe, and experience will now iustifie the same: we haue answered otherwayes, and yet his reason is refelled,

Keep your kindnesse for your friend, and answer for vs when wee need it, wee know *Sophocles* said true:

The guift of an enemy is no guift.

7 In the rest of this 8. chapter he hunts the wildgoose chase: but all his long discourse, and many words amounteth in the totall vnto thus much.

The Iewes Church in their worst estate was the true Church of God. Some of Gods people are in Babylon.

Therefore many heretofore, and some at this day being outwardly of the Church of Rome, wee may iustly,

inſly, notwithstanding, challenge to our ſelves.

The Opponent C. ſhall answer him, pag. 3.

*Prove and apply Iohn Barber, and thou ſhalt
have two new paire of Sizors.*

A recompence too great for ſuch a workeman,
yet let me tell you, the Iewes Church at no time,
was equall, or ſtood in the ſame termes or condi-
tion with the preſent Romiſh Church: for they al-
wayes retained the true, and vndoubted foundati-
on of faith, they relied onely vpon Gods authority
the revealer of ſacred things, ſo as what ever they
believed, they ſo believed, becauſe God revealed
it, they thruſt not in the authority of man between
the ſacred revelation, and their faith and credence:
ſo as, ſtill they enioyed at leaſt the meanes for get-
ting of diuine faith, and conſequently ſalvation it
ſelfe; but ſo it is not with the Romiſh Church, as
manifeſtly appeareth in former paſſages, cap. 4.
num. 7. &c. whereupon we may conclude: Though
the Iewiſh Church was the true Church of God:
yet that will not inferre the Romiſh Church to be
ſo alſo. Moreover, the Iewes defection was in mat-
ter of praſtiſe rather then of precept: when they
failed in doctrine, it was peculiar to ſome, not vni-
verſall and common to all that Church: their er-
rour was matter of opinion, not of faith: for no
publick authority of theirs did command that o-
pinion, or miſbeliefe, to be vniuerſally recei-
ved as being diuinely revealed. But with the
Church of Rome the matter is altogether other-
wiſe, Their errour is firſt in precept, and then in
praſtiſe: this errour is common to all in that
H 2 Church,

Church, no man can be excepted therefrom, vnlesse he will professe himselfe to be none of theirs. Againe, that error of the Romish Church is adjudged to be revealed by God, and commaunded to be received by all the members of that Church, by an authority that pretendeth freedome from erring, and power of enioying: so as, whatsoever is so commaunded must be obeyed without delay, or inquiring, as is shewed, cap. 4. num. 7. &c. wherefore we need not doubt to say, the one lost not the truth of a Church, the other hath not the truth of a Church.

8

We may allow God a share in some that dwell in *Babylon*: but what is that share? Even persons elected, but not yet called, and vnto such God commaundeth that they *Come out of Babylon*, and they shall heare and obey in their appointed time. But what is this to vs? Elected persons, (not called) are such members of the Church as are vknowne to vs, and therefore are reckoned to appertaine to the Church invisible: but our question is of the Church visible.

More then so, God may require vs to *come out of Babylon*, even vs that are not there, for such a commaund is no more but to prevent our going thither: forasmuch as the same person that is furthest from *Babylon* in this present estate, is there, (even there already) in possibility: because, the holiest man that liueth, *liueth in the flesh*, or humane nature, and therefore may he be carried to *Babylon*, because *Babylon* is heresie, or at least includes it; and heresie is a fruit of the flesh. By this time (I hope) his

his whole discourse, as well what is to the purpose, as what is beside the purpose, is fully cleared and satisfied: wherein I have departed from the liberty of an answerer, of loue and desire to satisfie the Reader.

CHAP. 10.

Our Opponent B. his second Argument.

HE vrgeth vs, cap. 9. pag. 37. with a second Argument concluding after this manner.

That Society which wanteth the nature of a true Church, denyes fundamentall truth, directly, not by consequence.

But the present Romish Church, does not deny fundamentall truth directly, but by consequence (as the most :) for the Popes Arithmetick, which he useth in calculating the Articles of faith, is not subtraction, but addition.

Therefore the present Romish Church, wanteth not the nature of a true Church.

The Assumption and conclusion, is set downe pag 41. and the title of the Chapter, pag 37. The Proposition is wanting.

In pag. 21, 22. he writeth thus.

Our adversaries (in this cause) doe bring the deniall of the foundation of faith, as a medium to proue the Church of Rome to be no true Church.

I answer, this man hath a faire gift of inventing: some while he can finde an adversary that answers,

H 3

another

another while one that disputes, and all is no more but his owne shadow, or imagination. If he would haue the Reader to thinke otherwise, let him name the Authour that thus disputes, and the place where we may finde it, till then this must goe for false.

None of ours would dispute so, for it presumes, that, some Articles of faith be fundamentall, and some be not; and that is false: the whole diuine revelation conduceth to eternall life, and accordingly it is the foundation thereof, and consequently every Article of faith is fundamentall.

3 I answered further, This reason (as it lyeth) doth admit many egregious exceptions, but because I am willing to interpret him with the vttermost fauour, I will forbear to charge him with them.

He confines *fundamentall truth vnto the bring of the Scriptures, and Christs comming to saue sinners: pag. 19. & 20. To deny fundamentall truth (according to him) directly, is directly to deny that [Iesus Christ came into the world to saue sinners] as Pagans, Turkes, and Iewes doe: pag. 22. They deny it by consequent, which holding it directly, maintaine any one assertion whatsoever whereupon the direct deniall thereof may be necessarily concluded. Thus the Galatians holding Circumcision, did by consequence overthrow salvation by Christ, inasmuch as, it was impossible that they should stand together: pag. 23, 24.*

According vnto this explication, this Argument will be freest from exception, if it bee framed in these termes,

Of the same Argument new framed.

That society which wants the nature of a true Church does, in words, and professedly deny the Scriptures and Christs coming to save sinners.

But the present Romish Church does not in words, and professedly deny the Scriptures, and Christs coming to save sinners.

Therefore the present Romish Church, wants not the nature of a true Church.

His proofes for this Assumption are two, the one, pag. 126. in these words:

Offer the fundamentall words to them of the Romish Church, and none amongst them will refuse to subscribe unto them.

The other is his fifth Argument, pag. 59. &c: To proue the maine question: so desirous he is to make shewes of plenty, that one shall be divided into two, rather then he will be short in number.

In that, he writeth thus:

In our disputations with them, we doe not proue that Christ came to save sinners, but we bring it in prooffe against them: pag. 62.

And this sayes he is

A tacite consent of all ours, that the Church of Rome does not directly deny the foundation. pag. 61.

In pag 70. he writeth thus.

I would gladly see the testimony of, but, one in estimation for his learning, amongst us that ever affirmed the Church of Rome to deny the foundation of Faith directly. The Church of England, hath not passed any such sentence upon her.

3

Some of ours, touching this matter, haue written thus :

The Church of Rome denyeth Christ Iesus directly, not by consequence onely.

At this our Opponent B. pag. 122. growes very angry, and craves pardon for breaking his long patience, and doth challenge him for an egregious contradiction, in avouching a deniall direct, and by consequence: and why? Because, *The foundation cannot be overthrowne both by consequence, and directly too. None can overthrow by consequence, unlesse they hold directly, and no man can both hold directly, and deny directly*: And in conclusion, he does grauely reprehend that Author, because he labour to proue, that, the Church of Rome is guilty of such deniall, both directly, and by consequence; seeing such prooffe makes the whole fall to the ground, being nothing worth: and least something should be wanting pertaining to the honour of a learned Disputer, he giues his word for all this, esteeming the least prooffe his great disgrace.

4

I answer, If I proue that the Church of Rome directly denies the being of the Scriptures and the comming of Christ to saue sinners, I doe enough to satisfie this Argument, even by the confession of this Opponent: for, pag. 124. he writes thus: *If you can proue the Church of Rome directly to deny sal-*
uation

vation by Christ, alone, we binde our selves to grant you the victory, and yours be the day.

If I proue the Church of Rome by consequence, also, so to deny, then that Authour hath made no contradiction by this Opponents owne rule: namely, because *both of them may be true together.*

This Opponent demandeth *how, or where that prooffe shall be had, and made,* pag. 124. I answer, I will haue that prooffe out of the Council of Trent, and frame it according to art, and the rules of answering; for that is my office at this time. Touching the first.

I answer: to deny and affirme is made by voice, and accordingly to deny and affirme may be by the voice of humane reason, or divine faith. This I take as granted, else there can be no difference between the Heathen Philosophers, Turks, and Christians, when they all professe, even in so many words, *That there is a God.* In the first sense I grant the Assumption, (that is) The Romish Church professeth, even in so many words, the being of the Scriptures, and the comming of Christ, by the voice of humane reason: and so farre we are content to goe along with this Opponent: but the Proposition is false. This we say, The profession of the Scriptures, and of Christs comming to saue sinners, by the voice of humane faith, though it be in words never so plaine and expresse, yet it giues not being to the Church, for the Church subsisteth in it selfe, and differeth from all other societies, by supernaturall, not by naturall, or humane endowments:

dowments : and this I take as granted.

In the second sense the Proposition is true, namely, The profession, even in so many words, of these fundamentall truths: [*There be Scriptures*] [*Christ came to save sinners*] by the voice of divine faith is the very soule of the Church, and so essentiall thereto, that without it there can be no Christian Church, and where that is, the Church is also : because it is so operative wheresoever it doth encline, that all other things requisite to a Christian Church does follow : according as this Opponent writeth, pag. 21. 29. 34.

CHAP. 12.

The Romish Church directly denies salvation by Christ.

B Vt in this sense the Assumption is false, the present Romish Church does in words, and professedly deny the being of the Scriptures, and the comming of Christ to save sinners, according vnto the voice of divine faith : and I proue it thus.

They that doe not confesse Christs comming to save sinners, doe professedly deny his comming to save sinners : for in this case, a not confession, is a professed negation, and so accounted by our Saviour, who saith, he that is not with me is against me; he that gathereth not, scattereth : Matth. 12. 30. And good reason hee should so esteeme it : for such a not confession, is a voluntary omission of our duty ; This is the will of my

my heavenly Father, that yee beleue on him whom hee hath sent. Ioh. 6.29. Even all men whatsoever, because the earth is his inheritance, and the uttermost ends thereof is his possession. *Psal. 2. 8.* Wee see the truth hereof in the omission of any duty. Hee that withheld his tythes, is held professedly to deny the paying of tythes. *Mal. 3.8.* He that honoureth not his parents, is reckoned professedly to dishonour his Parents. *Matth. 15. 6.* This Proposition then being very evident, I thus assume.

But the Romish Church doth not confesse Christs comming to save sinners, by the voice of divine faith: because the faith of that Church (by meanes of the foundation thereof) is humane, and not divine, as hath beene manifestly proved, cap. 4. num. 7. &c.

He thinks to shrowd himselfe vnder the authority of our Church, which hee vrgeth negatiuely thus.

Our Church does charge her to erre in matter of faith, Art. 19 but not with direct deniall of salvation by Christ.

Therefore the Romish Church is not so to bee charged.

I answer, 1. he takes the authority of our Church to be of moment, I demand then, why he disputes against her all this while, yea against her doctrine subscribed by himselfe? 2. The consequence is nought, our Churches silence argues not the Romish Church to be innocent, for this question of denying or not denying, was not in being when her faith was published. This was done, Anno

1562. that began, Anno 1588. or neere thereupon, for any thing I can yet learne, or this Opponent proue. 3. The Antecedent is false; for two reasons. 1. Errours in matters of faith may be a direct deniall of salvation by Christ; for he that so denies, errs in matter of faith; and we must thinke our Church meant so: because her words will beare it, and this Opponent cannot shew the contrary. 2. Our Church in the second Homily for *Whitsontide* (often times already alledged) does deny her to be built upon Christ the corner stone in that foundation, and that importeth a direct deniall of salvation by Christ: because he that sits besides that foundation, shall goe without salvation.

3

This prooffe and defence being considered, we may safely rest in this conclusion. *The Romish Church according to the voice of diuine faith, professedly denies Christs comming to saue sinners*, and accordingly we haue the victory, and ours is the day: according to this Opponents offer and our acceptation, num. 4. chap. 11. I might proceed to proue their professed deniall of the Scriptures vpon the same ground, but I forbear to doe it; because the Reader may see this Argument serues for both that, and this, by changing the termes.

4

This Opponent seemeth to qualifie his former recited promise, and calleth vs, as he thinkes, to a new reckoning, pag. 22, 23. wherein hee writeth thus:

They overthrow the foundation directly, to whom Christ is an execration, And to tread under foot the

the sonne of God, to count the blood of the covenant wherewith all wee are sanctified, an unholy thing, and to doe despite unto the spirit of grace.

Heb. 10. 29. is directly to deny the foundation.

And then, he assumes in these words:

Of which crime, whosoever is able, let him indict the Church of Rome, producing sufficient evidence thereof: and whosoever shall open his mouth to plead for them, let him be guilty of all the dishonour, that ever hath beene done to the Sonne of God, and lyable to the Apostles curse:

1 Cor. 16. 22.

I answer, this is his last refuge: if therefore he failes in this, he is gone for ever. In true forme he reasoneth thus:

They that directly deny salvation by Christ, are guilty as aforesaid.

But the Romish Church are not so guilty.

Therefore the Romish Church denies not directly salvation by Christ.

I may except against the Assumption with better reason then he can argue for it: wherefore this I say, *The Romish Church is so guilty*, for, They that know and believe Christs comming to saue sinners onely by naturall reason, and humane faith, *They tread him under foote, account his blood unholy, and doe despite unto the spirit of grace. Heb. 10. 29. because, the naturall man perceiveth (or receiveth not) the things of God, (as they are the thing of God) forasmuch as they are spiritually discerned. 1 Cor. 2. 14.*

The very wisdom of the flesh is enmitie unto God. Rom. 8. 7. But the Romish Church does know

and beleive Christs comming to saue sinners; only by naturall reason, and humaine faith: for all their knowledge, and beleiving, ariseth vpon the teaching of the Pastors of their Church, which is meere ly humaine, because they haue no Commission for such teaching, as appeareth Cap.4.num.7.&c.

If any man doe iudge that the place alledged, *Heb.10.29.* mean no more but thus, then I rest here as in a sufficient answer to this argument, and claim this Opponents finall promise last mentioned, and so we are at an end for this cause: the day is ours, we must carry the victory, and the signes thereof, leading these Opponents in triumph.

6

If the Apostle be vnderstood to speake of more then this, then I deny the Proposition, as wanting the very shew of truth. I say, some men directly deny salvation by Christ, who are not guiltie as aforesaid; and, I haue two reasons for it, the first is this: Iewes and Pagans are not guiltie as aforesaid: for the parties so guiltie, haue received the knowledge of the truth, and *afterwards sinne wilfully, ver. 26. by fors. king the Assembly of the faithfull, ver. 25.* and therefore are certeinly subiected vnto Gods fiery devouring indignation and iudgment, ver. 27. But Iewes and Pagans deny salvation by Christ, (in the iudgement of this Opponent pag 22.) Secondly, if all that directly deny salvation by Christ are thus guiltie, then this guiltines in the Apostles intent is the totall, and adæquate nature of that denyall, otherwise the Proposition containeth not an vniversal truth. But this guiltines (in the Apostles intent) is not the totall and adæquate nature of

of that denyall: but a denyall in one speciall kinde, viz. Apostacy, and wilfull backsliding: for thus lyes the Apostles reason. If wilfull forsakers of their profession, and the society of the Saints, shall certainly bee punished with Gods fiery devouring indignation, and judgement, then let vs hold fast the profession of our faith, and the assembly of the Saints without wavering.

But such shall be so punished: for their sinne deserves it, inasmuch as, thereby they tread vnder foote the Sonne of God, &c.

The Proposition and Assumption is set forth from verse 23. to the end of verse 27. and the prooffe of the Assumption verse 29. (being the place which we haue now in hand) whereupon we may conclude: Some that directly deny salvation by Christ, are not thus guilty; and so his Proposition is false, that maketh all such deniers to be so guilty, and consequently, our Mother the Church of England hath the day of victory, and so shall hold it.

These Opponents are vnder the hatches, and there we will keepe them.

This Opponent telleth vs, pag. 123. that we shall not need to proue, that, The Romish Church denies salvation by Christ by consequence: he will pardon vs that labour, to the end that the Reader should see, & we confesse him to be a fair adversary.

I answere, and why does he account this pardon a favour done vs, seeing himselfe does confesse the thing it selfe, so often: does he thinke, himselfe can doe what we cannot? Surely then, what differs

Ters he from the *Bold Braggadochies* in the Campe, whereof wee reade in his partner Opponents Epistle. It may be he will say, he that makes that prooffe must grant, that they directly hold salvation by Christ, which he does, and we doe not. I reply, he is deceived, we doe say, they directly hold salvation by Christ, according to the voice of humane faith, as I have answered, chap. II. num. 5. therefore if any thing makes the difference between his power to proue, and ours, It is not his affirmation, and our negation; but he hath skill and we haue none, well, let him vaunt that hath the wayne, To the present matter, we say, we despise his pardon, we craue no favour, let him doe his worst, wee know whose faith we maintaine, and will now proue.

CHAP. 13.

The Romish Church by consequence denies salvation by Christ.

IN prooffe of this sentence, I will content my selfe with an Argument in this forme.

They that directly hold salvation by Christ, and other things which cannot stand therewith, they by consequence deny salvation by Christ: because from the second, the direct deniall of the first may be necessarily concluded.

But the Romish Church directly holds salvation by Christ, and other things that cannot stand therewith.

Therefore

*Therefore the Romish Church by consequence denies
salvation by Christ.*

This Opponent may not deny any part of this Argument: because the Proposition & the prooffe thereof is his owne, pag 23. & 24. so is the Assumption, pag. 26. The conclusion is gathered out of them both, who therefore (on this mans behalfe) can except against any part thereof.

It may be some man may say, In all the former passages we haue charged the *Romish Church*, with a direct deniall of salvation by Christ, and in this argument we free that Church, from such denyall, and consequently we contradict our selues, so as the prooffe of the one, doth equally overthrow the prooffe of the other, and thus our opponent seemes to argue, as I haue reported, Cap. 11. num. 3. I answer, this exception may be taken off with ease: for we charge them and discharge them as is aforesaid, indifferent respects, we say they deny salvation by Christ according vnto, or in respect of diuine faith, we grant them the contradictory according vnto, or in respect of naturall reason or humaine faith, as the Reader may finde, cap. 11. num. 5, In regard whereof, both sentences and their proofes may equally stand together, without damage the one to the other. If any man thinkes otherwise, he must shew it by the rules of Art, else no man is bound to beleue him. I answer further, this direct holding of salvation by Christ, which wee grant vnto them, is inducement & foundation enough, whereupon we may charge them with the denyall of the same thing by consequence? For that holding is a

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recall

reall confession, and accordingly doth put the thing confessed in a being sufficient, whereupon it may be denied, or avoyded by inference, and therefore our Proposition is true, that supposeth the same.

And thus our Argument is sufficiently fenced, against the claws of this Opponent: and therefore here I must end the matter of their denyall of salvation by Christ by consequence: for none of our Opponents brings more then thus touching the same.

3 Some man perhaps would accompt it a thing worth our labour, if we rested not in these Opponents confession for the truth of our Assumption: but avowed the same thing by the Records of the Romish faith. To whom I answer: that desire is not vnmeet, nor the thing hard to to be done, but the present businesse, and my office must not be forgotten. If I entred vpon that, wee rush into another question. I am now to answer, but hee that does that, must proue. This Assumption is confessed by all parties, therefore it is a principle, and accordingly it may make an Argument in this question, & therefore it must passe as a thing certain.

Accordingly here we would rest, but our present Opponent is not so contented: for hee denies, that, the *Romish Church* may be ranked with the old Hereticks, because they goe not the same way to worke with them; They (saith he) struck neerer the head then the Church of Rome does. She indeed is wandered from God, and her doctrine is iniurious and consuetudinous to God and our Redeemer: It doth gainsay she

the foundation of our faith: but yet it is remooved a great distance therefrom: raze it, it doth: but by a circle of consequence (as the most) thus he writes pag 3. 18. 24. 25. 38. 41. 127. 128. Yet he does not varnish o-
ver their opinion, nor help the best foote of a lame cause forward; if you will beleive his words pag 127. For this cause therefore, I will prooue the Romish Church to deny salvation by Christ, by consequence, direct and immediate, not by a circle, or meanes that comes betweene that prooffe and that salvation: and then wee shall know, whether that Church ranks with the old hereticks or not, and whether this Opponent is not a faithfull advocate vnto her or not. I frame my prooffe thus.

If some Articles of the Romish faith in themselves be opposite to this sentence. [Saluation is by Christ] then that Church denyes saluation by Christ, by a consequence that is direct & immediate, not by circle and the interposing of others: for such is the nature of opposites, that both of them cannot befall the same subiect, in the same respect, part and time, by reason whereof, the affirmation or presence of the one, is a denyall & absence of the other, as Aliaco doeth truly teach.
1. sent. q. 2. lit: H.

But some Articles of the Romish faith, in themselves, be opposite to this sentence [Saluation is by Christ.]

Therefore the Romish Church, denyes Saluation by Christ, by a consequence that is direct & immediate, not circular by the interposing of others.

In the avowry of my Assumption, I will proue three things.

K 2

1. Accor-

1. According to the Romish Church.

Inherent grace, merits and satisfaction of mans worke, is the next and formall reason of our title vnto, and the possession of heaven.

2. According to the Scriptures.

Iesus Christ is the next and formall reason of our title vnto, and the possession of heaven.

3. These two Articles are opposite in themselves.

When I haue manifested these three, our Argument standeth firme of all foure, (as we say) It is found in all parts, and crazed in nothing.

Touching the first; The Councell of Trent hath decreed thus:

Christ is the Author of our salvation. Sess. 6. Cap. 11.

By Christ we haue grace. Can. 2.

He merits grace for vs. Cap. 7. & 16.

From him grace flowes vnto vs, as the sap into the branches. Cap. 16.

In him, (that is he working with vs) we merit, and satisfie. Sess. 14. Cap. 8. de satisfact.

His grace makes our woorkes meritorious. Sess. 6. Cap. 16.

Gods will makes them our merits. Cap. 16. Can. 32.

Thus farr Christ hath share (according to them) in our salvation, we will see now what place they assigne vnto inherent grace, with the merit and satisfaction of our workes.

Eternall life is propounded as the grace of sons, and wages vnto workes. Sess. 6. Cap. 16.

By grace receiued wee are made iust of vniust, that

that we might be heires of eternall life according to hope. Cap. 7.

Inherent grace is a fountaine in him that hath it, springing vnto eternall life. Cap. 16.

The iust doe carry their grace before Gods Tribunal, and enioy heauen. Cap. 7.

The workes of the iustified, wrought in God, doe truly inherit the obtaining of eternall life in due time, if they continue therein vnto the end. Cap. 16.

The iust ought to expect and hope for eternall retribution from God for their works done in God, if they continue in his law to the end. Can. 26.

The iustified by their workes done in grace, doe truly merit eternall life, the increase of grace, glory, and eternall life it selfe: if they die in grace. Can. 32.

Now (I presume) I haue made it very manifest, that they attribute vnto Christ no other part in our salvation, but the office of giving vs grace, and therefore we are beholden to him for no more, but the beginning and the possibility of salvation; but vnto inherent grace, and the merit of worke, they assigne the next and formall reason of our salvation, in hope while we liue here, and in possession when we are gone from hence.

In this place we must inquire what office is assigned to the satisfaction of good workes, and for that we reade these Decrees in the Councell.

By the grace of Iustification received, the fault is remitted, and the guiltinesse of eternall punishment is blotted out: yet sometimes remaineth

with a guiltinesse of temporall punishment, to be satisfied for, either in this world, or in Purgatory in the world to come, before the way to Gods Kingdome can be opened. Sess. 6. Can. 30.

wee are able to satisfie before God, not onely by those punishments, which we willingly undergoe for the revenge of sinne, or imposed by the priest according to the measure of our fault: but also, even by such temporall afflictions, which God layeth upon us, and we beare with patience. Sess. 14. cap. 9. de operibus, &c.

wee are able to satisfie God, and doe so, for our sinnes. By Iesus Christ, he working together with us, wee are able to doe all things: from whom our good workes receive force, of whom they are offered to the Father, and by whom they are accepted of the Father. Sess: 14. cap. 8. de satisfact. cap. 9. de operibus.

As in the former, so here, they make the satisfaction of our works, the key to open heaven gates, and the recompence for iniury done to God, but Christ, he shall haue no more part in the businesse, but to make vs able to turne the key, if he help vs we neede no more of him, we do the rest our selues.

Wee no sooner turne the Key, but in we goe: If we make recompence we are discharged, and consequently, the satisfaction of our owne workes, is the next and formall reason of our release from Purgatorie, and the opening of heaven gates.

I haue done enough in prooffe of the first, and now come to the second. For that I haue lesse labour, because the Scriptures are full and plaine for it: as followeth.

If

If the Sonne make you free, you shall be free indeed. Ioh: 8.36.

Hee that burieth in the Sonne, is passed from death vnto life. Ioh: 5.24. and 3.26.

wee shall be saued by his life. Rom. 5.

We are ioyned heyres with him. Rom: 8.17.

Hee brings many children to glory. Heb. 2.10.

There is no condemnation to them that are in Christ. Rom. 8.1.

Christ was once offered to beare the sins of many, and he shall appeare the second time without sinne vnto saluation. Heb 9.28.

Christs takes away the sins of the world. Io. 1.29.

Christ once in the end of the world appeared to put away sinne, by the Sacrifice of himselfe. Heb. 9.26. and is entred into heauen in selfe, to appear in the presence of God for vs. ibidem v.24.

If any man doubt whether these places do make Christ the next & formall reason of our saluation, he may satisfie himselfe by the phrase, which the holy Ghost vseth: for hee makes an immediate connexion betweene Christ and heaven, which he would not doe so often, if some thing else came betweene Christ and heaven: for to set forth a remote and mediate cause, by a next & immediate, is an improper, and borrowed speech, which is an vndecent thing to be so often (and more often then thus) in the pen of the holy Ghost: If then we dare not charge him so, we must conceiue hee meant to make Christ the next and formall reason of our saluation.

I need not proue Christ and mans merits to be
opposite

opposite next and formall reasons of our salvation, for it is manifest by it selfe: so as, now our Assumption num. 4. is sufficiently confirmed, let the Reader iudge of our cause, and the present Opponent.

CHAP. 14.

They that deny salvation by Christ by consequence are not the true Church.

THe Argument propounded, Chap. 11. num. 1. presumes the contradictory to this position, and this our present Opponent, pag. 25. and 26. does expressly teach it, in these words:

Whole Churches haue denied, (and yet doe) deny by consequence, that salvation is by Christ: yet we doe, and must hold them Christian.

All this while we haue let that supposition passe vntouched, as if it were true: because the weaknesse of that prooffe should be the more apparent: but now (and in all good time) we say, he supposeth falsely, and therefore he is a begger, no prover.

We proue against him with this Argument.

Vnto the true Church Christ may bee profitable. Vnto such as deny by consequence that salvation is by Christ, Christ cannot be profitable: for vnto the Gallatians Christ could not be profitable. Gallat. 5. 2, 3, 4. But all such as deny by consequence, that salvation is by Christ, are the Gallatians. 5. 2, 3, 4. I say they are the same with

with them, not by name, Nation, singular persons, or doctrine: but in their deniall they are the same, (that is) the one denies salvation by Christ by illation inference and consecution, and so doe all other. The *Gallatians* held something for true: viz. [*Salvation is by the Law*] This being granted, then must we deny that *Salvation is by Christ*. So standeth it with all others that by consequence deny him to bring salvation. Whereupon we may conclude: All such as by consequence denie salvation by Christ, Christ can profit them nothing, and consequently, *such as deny by consequence that salvation is by Christ, are not the true Church.*

I conceiue, in pag. 24. he meant (at least he might with the matter there contained) dispute with this Argument.

The Gallatians by consequence denied salvation by Christ. Gallat. 5. 2. &c. The Gallatians, Gallat. 5. 2. &c. were a true Church.

Therefore some true Church, by consequence denies salvation by Christ.

I answer, those *Gallatians* whereof we reade, *Gallat. 5. 2, 3, 4.* by consequence denied salvation by Christ, & therefore the Proposition is true: but that the Apostle writes there, of the whole Church of *Gallatia*, may not reasonably be affirmed, nor can possibly be proved; because, no part of Gods word doth say so, or leade vs to thinke so. The Apostle in the 5. Chapter, reproves the *Gallatians*, for biting, and deuouring one another, verſe 15. and

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for

for *vaine glory, and envie*, verse 25. Now the parties thus reprov'd were particular persons, not generally the whole Church: for, it is not likely, that every singular man in *Gallatia* was so guilty: if therefore, singular persons were reprov'd here, then there also: for the same phrase and manner of reproofe, is vsed both there and here.

3 It any man be desirous, to haue vs vnderstand the Apostle of the whole Church of *Gallatia*, vers. 2, 3, 4. we may doe it without profit to this Argument.

For then, I grant, them of *Gallatia* were a true Church: because the Apostle, cap. 1. verse 2. terms them a *Church*, and saluteth them *with grace and peace from God and Christ*, verse 3. and does acknowledge them to haue receiv'd *libertie*, and *freedome by Christ*, cap. 5. verse 1. We may continue, that, they ioyned *Circumcision, and the keeping of Moses Law, vnto Christ*, in opinion, not as matter of faith. At that time they began to grow in liking with that conceit; but they were not confirmed, and settled in their iudgement that God had revealed it, nor professed it to the world as such. If they did so indeed, then I may grant the whole reason without losse; because, the conclusion vrgeth not vs: we willingly acknowledge, that the true Church is subiect to errour, in opinion, in things very important vnto salvation: we onely deny that erring in matter of faith can befall the true Church, whilest it is so. I say we may thus iudge of that Church, vntill we see good reason for the contrary: because, *charity thinketh not evil,*

nor

nor is suspitious. Nay, the Apostles phrase lea-
deth vs to thinke so: for, if that had beene a mat-
ter of faith with them, hee would haue charged
them with the fact as a thing perfectly done: but
he does not so, yea rather the contrary: for, verse 1.
he wills them *to stand fast in their Christian libertie:*
and, verse 2. he puts the matter to an *If*, saying,
If yee be circumcised, &c: verse 7. he tells them, *yee*
did runne well, and demands who it was that did les
them, &c. and verse 10. and 12. he threatneth, and
intreateth for their punishment *that did trouble*
them: and finally, verse 10. he shewes himselfe con-
fident, that they would shake off, and forsake the
present doctrine, and *continue in the same minde,*
vnto which he had brought them, and in which
he had left them: wherein it is very apparent, he
speakes of them as men wavering, not as parties
confirmed in their iudgement.

These things considered, we may vndoubtedly
resolue, that, the Church of *Gallatia*, is no exam-
ple, wherein we finde that deniall of salvation by
Christ by consequence, which is the thing we seeke
for, and deny to the Church. And thus much shall
suffice in refutation of his great, and important ar-
gument, propounded, cap. num.

CHAP. 15.

Of the same Opponents third Argument.

Hitherto we haue discossed, all that he hath to
L 2 say,

say, touching the Romish Churches acknowledgement, and publike profession of the Scriptures, and of salvation by Christ, and haue insisted therein to the vttermost, lest some should be deceiued by those glorious and beautifull titles. In this place we must examine, what good their Baptisme does them, wherein we may say thus much (aforehand) If their profession of the Scriptures, and salvation by Christ, does not grace them: but notwithstanding such profession, they remaine still destitute of the nature of Christs Church, then doubtlesse Baptisme cannot helpe them to it, even in this Opponents iudgement; for pag. 85. he delivers it for a ruled case, that, *The Church of God may want Baptisme for a time, and yet remaine a true Church:* But he will not say so of professing the Scriptures and salvation by Christ; which we belieue, and he affirmes, is the soule of the Church,

2 From their Baptisme hee frameth this Argument.

That society which consisteth of persons Baptized, that is the true Church.

But the Romish Church consisteth of persons Baptized.

Therefore the Romish Church, is a true Church.

The Assumption, and conclusion, is plainly (enough) set forth in the title of chap. 10. pag. 42. and in pag. 45. The Proposition is wanting, but all the rest of the Chapter containes no more, but a proofe thereof.

3 I answered: *The Sacraments duely administred according to Christs ordinance, in all those things that of necessity*

necessity are requisite to the same, is of the internal, and formall being of the Church, I willingly grant with our Church of *England*, which giues the Sacraments (in this sense) a place in the definition of a Church, Artic. 19. and accordingly, in this sense, I grant the Proposition, and say, that, *That society wherein Baptisme is thus administred, and consisteth of parties thus Baptized, that is a true Church*: and he may saue his labour to proue it, because all Christians will confesse, that *such Sacraments are peculiar to the Church; Testimonies of Gods gracious dignation, and favour, Pledges of his invisible grace, seales of the agreement betweene him, and his Church, and badges to distinguish the same from all others: because, no society else, does carry the like vnto them, in the things themselves, and the loue of the Church*: as this Opponent setteth forth, pag. 33.

But I deny the Assumption, and say, *The Romish Baptisme is the shell and relique of Baptisme*: and I will now make it appeare, though this Opponent of ours seemes to be tragically mooued, and in a pelting fume thereat; inso much that hee confesseth himselfe to make good vse of a *bridle*, pag. 46. and 47. and it is well, so good an instrument was present; for the further he had roved, the more he had missed of the true marke.

The Romish Baptisme is the *shell, and relique of Baptisme*, no Baptisme duly administred, as aforesaid, I proue it by the authoritie of our Church, in the second Homilie for Whitsontide (oftentimes already quoted) which expressely saith, *the Church of Rome does not order the Sacraments* (and

therefore this of Baptisme) in such sort as Christ did first institute, and ordaine them: but, haue so intermingled their owne traditions, and inventions by chopping, and changing, by adding, and plucking away, that now, they may seeme to bee converted into a new guise.

Will our present Opponent thinke this insufficient, to proue the Romish Baptisme a *shell and relique of Baptisme*? I hope not: if he does oppose it as not sufficient, his partners words, pag. 17. shall serue him, *O mouth! o forehead!* and he well deserues it: what? One man instruct a whole Church, yea his Mother that bred him, whose Articles of faith gaue him his first life, and confirmed him in it, euer since? Nay will he afront himselfe, (yea himselfe) not in transient words, but in manent letters, his subscription made with his owne hand, for he hath subscribed this Homily.

5 Perhaps he will say, his latter thoughts are better then his first, and to returne to the better, is more decent, then to remaine in the worser: wherefore, I will confirm the same thing by other prooffe: which I frame thus: The Articles, & doctrine of diuine faith, of necessitie are requisite to Baptisme, I say requisite, preuially, & by antecession, not really, and vnto constitution: such doctrine must pcedede the Sacrament, though formally it makes not the Sacrament. I proue it: *Gods covenant, and agreement with man*, of necessity must pcedede Baptisme, for (according to this Opponent) *Baptisme is the seale thereof*. But the Articles of diuine faith, are *Gods covenant, and agreement with man*. Therefore

fore the Articles of divine faith, of necessitie must precede Baptisme. If they must so precede, then the Romish Baptisme is not administred according to Christs ordinance, in all things of necessity requisite vnto the same; for the Articles of their faith, are the Popes, and humane; not Gods, and divine; as I haue proved already. If their Baptisme be not so administred, then it is erronious, and none of Christs ordination. If that be so, it is a shell, and relique of Baptisme, retaining the outward ceremony, and materiall forme; but wanting the inward life, and true intention.

I answered further, That society which consisteth of persons Baptised, according to mans invention, that is not the true Church: for, Christs Church, and all the members thereof, are sheep of his fold, and heare his voice; servants of his household, and obey his will. In this sense the Proposition is false; but the Assumption is true: wee willingly grant, that, the Romish Church consisteth of parties Baptised according vnto mans devising: but this gains them nothing, the Proposition being false, the conclusion is so too.

By way of reply to this answer, he averreth, pag. 45. and 46, that,

Popish Baptisme is true Baptisme, holy, good, and the ordinance of God.

But I know not what law will tye mee to ioyne thereunto; because, himselfe is vncertaine, and resteth not in it, one while hee saith, he will not trouble himselfe to proue it till he knowes who denies it: another while, he takes it to be out of all question,

question, and so doth contradict himselfe: for, if at another time hee will proue it, then it needes prooffe, and consequently it is not without all question. If it be without all question, then it needes no prooffe, for, according to *Aristotle*, *Nothing must be proved, but things that may be doubted of.* Top. lib. 1. cap. 11. and he esteemes him mad, who puts that for a question, that all men grants. Top. lib. 1. cap. 10.

In both the pages last mentioned, hee disputes thus:

He that calls the Sacrament of Baptisme a shell, and relique of Baptisme, was not guided by Gods Spirit, disgraceth Christ, and the Sacrament.

But our adversaries in this cause, so call the Sacrament of Baptisme: pag. 35. 47.

Therefore our adversaries in this cause, were not guided by Gods Spirit, and disgrace Christ, and the Sacrament.

I answer, in the prosecution of the last Argument, we promised him two paire of new Sizors: vpon a faire condition we will now increase his wages, so as, if he can prove, and apply, this present Argument, that it may serue in any part of this question, he shall haue three paire: so desirous are we to make vse of stufte so precious: Let him doe his labour, and his wages are ready. It may be he will say, he amplifies the conclusion, and it may be so too: but, is he so good an Oratour, that, he amplifies before he proues, I hope he forgets not himselfe, and his owne rule. Will he one while affirm e, another while deny the same thing? Now answer, then argue, by and by declaim? Surely, this

this is altogether without his owne appointed order pag 77. it is meet the Reader should be put in minde of these things, least he mistake the matter, and the learning of the disputer.

His mind cannot be at quiet, the Popish Baptisme is so great a mote in his eye, and therefore, pag. 87. hee falls into it againe, and avoucheth thus much :

The indecent rites, and erronious opinions of the Romish Church, cannot make nullities, and evacuate the force of the Sacraments.

Their Baptisme (for the substance of it) is holy, and good, and effectuall (no doubt) to them that receive it, as ours.

I answer, the second branch is a meere repetition of his former answer, and imposeth a conceit vpon vs, viz. that, *The Popish erronious opinions, and indecent rites, make void the being and efficacy of the Sacraments.*

To the first branch I will say nothing, because I haue done enough for that already. In the second he is mistaken, or a false accuser : if hee will excuse himselfe, let him shew the Authour, and place of that opinion. This we say, and haue said it already, *They haue no Sacraments, because they haue no diuine faith.* And we thinke this consequence is good : because, the Sacraments haue no being, nor vse, but in order vnto, and in presupposall of, the diuine faith : and I suppose, our strictest Opponent will say no lesse ; for if the Sacraments might be inioyed, in their true and reall being, and naturall efficacy, where diuine faith is wanting,

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then Turks, and Heathen men might haue them; which I know this Opponent (at least) will deny: because, *The Sacraments are peculiar to the Church, making men Christians, and Christianity makes the Church*: for thus he writeth, pag. 117. and 119.

10 Hee promised to forbear his proofes till hee found his position denied, but *the heate within him*, whereof we reade in his English Epistle, would not giue way to that: wherefore, pag. 118. he alledgeth two, and I will report them in true forme, that the Reader may see their soundnesse. In the first he concludes thus.

If they Baptise with water in the name of the Father, the Sonne, and the Holy Ghost, then their Baptisme is good, for here is water, and the words of Christs Institution, the one the matter, and the other the forme; and both essentiall to Baptisme.

11 I answer, I deny the consequence, as naught in it selfe, and as ill proved: the reason of my denial is given already, so as, I might be silent here, but repetition will bee vsfull: often practise makes things, and men more expert, and facile.

This prooffe suppoeth, that, *Nothing is essentiall to Baptisme*, (that is nothing by Christs institution is of necessity requisite vnto the Sacrament of Baptisme) but *water, and the words of Institution*.

12 I answer: In the Sacrament of Baptisme administered according to Christs ordinance, wee conceiue a being; or *entitie*, comprehended vnder certaine limits, as all vnite, and individuall things are; taking that Sacrament as an individuall being, made

made by motion, there is nothing required to the being thereof, but *the water, and words of institution*: and so farre this Argument supposeth rightly; but nothing against vs; for we doe not deny an entitie, or being vnto Popish Baptisme: we know, when water is powred on, and the words pronounced, there is a motion, and a thing made by motion, which was not before, and is distinct from all other motions, or things made by motion. In the Sacrament (so truly administred) there is likewise, besides the said individuall entity, or being; a certaine connotation, or essentiall relation, and that three wayes. 1. Of man to God. 2. Of the Sacrament it selfe. 3. Of God vnto man. In the first relation man shewes his obedience to God. In the second and third man is ordered vnto heaven, so farre as the Sacrament can: man being thereby *confirmed in the expectation of Gods loue, and the receipt of inherent grace*. Now, vnto this relation, or ordering to heaven, more things are essentiall then water, and the words of institution: namely the sacred revelation, believed by a diuine faith: which (I say) doth so order vs to heaven, by commanding their vse, and promising Gods fauour, and working grace, to such as vse them rightly: from the first ariseth our obedience, from the second our assured expectation of his fauour, and grace: and thus much this Opponent himselfe will confesse I doubt not.

Nothing (I presume) will be questioned in this answer, but this distinction: but I suppose no such thing will bee: because the matter is cleere in it

selfe, the name *Sacrament* importeth, that there is this connotation, or relation, over and above the vnite, and individuall entitie thereof: for, it signifieth (at least, that the vnite, and individuall thing is sacred, and holy; and that is more then the individuall entity it selfe: but howsoever it be with others, this Opponent must not oppose the latter branch of the distinction; for himselte doth teach it; expressely, if not more fully, then I haue set forth: thus he writeth, pag. 47.

The very being, and nature of the Sacraments, consisteth altogether in relation to some such gift, and grace supernaturall, as God onely can bestow.

These things are sufficient (as I conceiue) to satisfie his first argument, in behalfe of Popish Baptisme.

14

His second followeth in this forme.

If the Baptisme in the Romish Church bee not true; then it must be iterated when they turne to vs.

But the Romish Baptisme may not be iterated, when they turne to vs.

Therefore the Baptisme in the Romish Church is true Baptisme.

I answer, if by true *Baptisme* he vnderstandeth, all things of necessitie requyred vnto Baptisme, then this conclusion serues our purpose in the present question: for, we inqyre and search after such a Baptisme, otherwise not.

15

In that sence the consequence of the Proposition is vnfound, and he brings nothing to proue it: wherefore it stands refuted, for in this case, our negation

negation is better then his affirmation : he that alledgeth must proue, or loose his action, by the course of all courts in the world. Yet (for this time) I will depart from mine owne right, and giue a reason for my denyall : because, I desire to satisfie the Reader, and this I say :

Although their Baptisme want some things which of necessitie are requyred thereunto, by the institution of Christ: yet, from hence will it not follow, that it ought to be repeated: because where Baptisme is repeated, there all things essentiall thereunto (by Christs institution) must be wanting: for repetition argues a nullitie. But in the Romish Baptisme, some things essentiall thereunto (by Christs institution) are present, namely, 1 the water. 2 The words of institution. 3 An outward profession of Christianitie. The first and second are essentiall to Baptisme, as it is an individuall being, and the third is one vse, and end thereof. So as, thus the case stands betweene vs: Their Baptisme is refused, because the sacreed revelation, beleived by a diuine faith goes not with it. It is retained, because the water, the words of institution, and the outward profession of Christianitie goes with it: and herein we doe well, because, for want of the first, it cannot order vs to heaven: and by the presence of the rest, wee follow the institution of Christ: when they come vs we cannot giue them of the water, of the words of institution, and of outward Christian profession more then they haue already. All that we doe when they come to vs, is, to perfect what is begun, and supply what is wanting.

16

I answer moreover, Though I will not deny the Assumption, yet if any should, this Opponents prooffe could not rescue it: for, thus he argues: *Papists, with us, may not bee baptized againe; because, such as former hereticks baptized, were not to be baptized againe.* This consequence (I say) is naught, because the Popish Church, and former hereticks doe really differ: for *these are farre worse then they,* (as Bishop Carleton hath abundantly proved, in his *Direction to know the true Church*) and here ends my answer to his third Argument.

17

He concludes this present matter more solemnly then any other passage in this businesse: wherefore, I will lose a little time to shew it to the Reader, and put my answer thereunto. These are his words.

Our adversaries, in this cause, must give us leave, till we heare further from them, to thinke this our third Argument, (drawne from the lawfull Baptisme of the Church of Rome) to bee unanswerable.

18

I answer: It seemeth, when you heare from vs, and finde we ioyne not with you, your minde will change: are you so variable, that you are one thing when the streame goes with you, and another when it is against you? Well, wee now know your minde, you would not say nay, till you had heard vs say so before you. Now you haue so much as you expected, see you performe whatsoever you haue promised: and so I passe from this third Argument.

CHAP. 16.

The fourth Argument for the same purpose.

HIs fourth Argument, himselfe setteth out in this sort.

Wheresoever there bee persons retaining the Ministeriall function and office, Ephes. 4. 8. There is the true Church, because such persons have the tutelage of the Church, Cant. 8. 11. and the promise of Christs presence to the worlds end. Mat. 28. 20.

But in the Church of Rome there be such persons.

Therefore the Romish Church is a true Church.

This Argument is implied in the title of chap. 11. pag. 48. The Proposition is expressely delivered, pag. 50. and the prooffe thereof, pag. 49. the Assumption and the prooffe therof is implied in these words :

There is lawfull ordination in the Church of Rome, pag. 56. In the Church of Rome there is true, and lawfull ordination, wherein they receive commission, and doe promise to teach the people, not the Popes Legends, but out of the holy Scriptures: So that, both Pastor and Flock are ours, by admission, promise, and ingagement: theirs, by abuse and practise: pag. 53.

The conclusion is also implied in these words :

She hath not wholly lost the face of a Church: pag. 58.

I answer, a short buinesse will satisfie this Argument.

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gument, if wee remember what hath beene said touching the two former.

The proposition cannot be denied, because where the ministeriall function (mentioned *Ephes. 4. 8.*) is present, there the word and Sacraments of Christ duly administred cannot be wanting, seeing this function presumeth that word, and those Sacraments; as a fountaine from whence it flowed, and an object whereabout it is exercised, as our Saviours words *Mat. 28. 19. 20.* do import.

But the assumption is false, and impossible to be true. For, they haue forsaken the fountaines of living water. *Jer. 2. 13.* what life therefore can be in them? Shall we looke for the ministeriall function, mentioned *Ephes. 4. 8.* where the words, and seales of Christs charter are wanting? Surely, no wise man will, and he that does, shall loose his longing, and his eyes shall sooner faile, then the thing he lookes for be found. This is enough in the strictest termes, to refell this argument.

3

Yet more specially I answer: that function *Ephes. 4. 8.* implyeth a double power the one of *Jurisdiction*, and the other of *Order*. The first doth exercise Church discipline for goverment; as imposing of hands vnto ordination, &c. The other administred the word and Sacraments, as *Bellarmino* truly hath it: *De Rom. Pont. lib. 4. cap. 22.* At the begining with the ioynt consent of all theirs, and ours. Now, neither of these powers (of *Jurisdiction* or of *Order*, mentioned *Ephes. 4. 8.*) can be found in the Romish Church: for, they serue to gather the Saints, and to build up the body of Christ
verse.

verse. 12. 13. But the Romish Church can haue none such: seeing their faith is erronious, and their Sacraments shadowes, and without the true substance.

Moreover, such as haue the power of order, haue commission *Mat. 28. 19.* to teach diuine faith, and administer Christs Sacraments, but none amongst them, haue such commission: for, they are admitted, and and ordained, *to offer up the body, and blood of Christ, a propitiatory sacrifice, for the quick and dead,* as we learne by the Councell of Trent. *Seff. 22. Can. 1. 2. 3.*

If any man thinke, that the Councel hath not set out the adequate nature of their power of order, he must shew some other Record (conteyning matter of their faith) wherein their order of Priesthood consisteth in more then this. But we knowe he cannot: because, perpetuall experience shewes, that so soone as a Priest is ordeined, he is such a sacrificer, and as he is a Priest, he doth noe other office, but offer that sacrifice, what ever els they do, it is an addition to their Priesthood.

They haue the power of Iurisdiction in some sort, namely soe farre as humaine reason leads them therevnto. They found that in the precedent ages of the Church; they sawe it was comly, and profitable, and therefore they continew it still amongst them; But, as we said before, of the word and Sacraments, professed and adminnistred by them; so must we say of power of Iurisdiction, according to diuine faith, they haue no such power: because, they receiue it not from God by his authority

authority as a Revealer of the sacred verities : (but, chiefly, and next of all) because, the Pastors of their Church command it, and accordingly they exercise and apply it,

These things being true, (as they are certaine) The Assumption is false : for they haue not that power of Iurisdiction whereof we reade, *Ephes* 4.8. for that is such a Iurisdiction as is received from, and imployed about, the word of diuine faith.

Nor euer, this power of Iurisdiction which we grant them, profits them nothing : because, their power to ordaine Elders, & exercise Church Discipline, arising from humane reason, and serving to humane ends, hath no place, nor power, in constituting that Church, which is (indeed) the family of Iesus.

6

Now we haue denied his Assumption, and giuen our reason for that deniall : we must see, in the next place, what reason he can bring to confirme the same : and for that end we find three things : to which I answere ioyntly, that they come too short, because they serue not to take away the reason of our deniall, and therefore are not sufficient to maintaine his Assumption.

The first, himselfe disposeth thus :

If they haue not lawfull ordination, then haue not we, for ours comes from them.

I answere: this comes farre short of his Assumption : for in that, he attributes the Ministeriall function, (whereof we reade, *Ephes* 4.8.) vnto the Romish Church. In this he speakes onely of ordination, which is but one part of that function : so as,
if

if he would dispute from their ordination, as hee does from their Ministeriall function; his Argument, would proue their Church to be a true Church, very weakly and lamely: because, the being, and essence of Christs Church, is not constituted by any power of ordination: and this is enough to satisfie this consequence of our Opponent B. But we will try him a little further.

Hee saith, *Our Ordination came from them*, and thereby he indeavours to proue the foresaid consequence: But it comes short of that: The outward ceremony of Ordination, (that is) the imposing of hands by one that hath Diocesan Authority, which we enioy and doe exercise, came from them, so farre (for this time) we yeeld; that is, that, such Ministers of ours, as first led the way vnto our separation from them, were ordeined or admitted into the worke of the Ministry by such authority of theirs. But this proues not, that our Ordination and theirs is the same: for, ours ariseth from, and is exercised about, divine faith; so is not theirs. Our Ordination, as it ariseth from, and is exercised about, divine faith, is not received from them: because amongst them, that divine faith is wholly wanting. If then any desire to know, how they, and we doe agree in the outward ceremony, and disagree in the in the inward, and Spirituall life of Ordination, or the power of Iurisdiction, left by Christ vnto his Church. I answer, the providence of God hath made that difference. They are given vp to belecue lyes, wee are preserved in the truth, and faith once delivered to the Saints.

The second prooffe of his Assumption, is contained in these words:

Wee doe not ordeine them anew which haue taken Orders from that Sea, when they become converts.

I answer, 1. This prooffe hath the same fault with the former: Orders cannot argue the Ministeriall function, *Ephes. 4. 8.* because that comprehends more then then this, yea, this seemes to be but the entrance into the function, and not the essence thereof. 2. I answer, The inference is also naught. Their ordination may not be repeated when they turne to vs: yet ours and theirs may be essentially different, as an empty vessell may not be reiected, and yet differs from that which is full: and indeed soe stands the case betweene their ordination, and ours. They haue the outward ceremony, taken vp by tradition from the precedent and pure ages of the Church: wee haue that and the substance also, because diuine faith goes with ours, but is wanting to theirs.

His third prooffe conteineth these words.

They receiue commission to teach the Scripture: not the Popes Legends.

I answer, This branch came out of his owne braine. He never found it in any records of their faith. Moreover, the records of their faith are against him, as I haue partly alledged, *Num. 3.* and may further appeare by the 4. Sess. of the Council of Trent formerly reported, wherein the iudgment of the true sence of the Scriptures, is attributed to the Church, that is, as themselves expound it

it vnto the Pope. If then their priests must teach the Scriptures in the Popes sense, then the Scriptures are no better then the Popes Legends, and consequently when they teach the Scriptures, they teach the Popes Legends.

To conclude, if Commission to teach the Popes Legends be a Ministry differing from the Ministry, *Ephes. 4. 8.* (as this Opponent implies) then the Popish Priesthood is not that Ministry, *Ephes. 4. 8.*, because it teaches the Popes Legends. And thus in stead of confirming he overthrowes his Assumption.

CHAP. 17.

*The conclusion of the whole, claiming
our Opponents promise.*

NOW we haue fully finished the body of the disputation, we are to come vnto, both our Opponents conclusions, lest something be left vntouched, to the hurt of the cause, and offence to the Reader.

Our elder Opponent, concludeth his booke, pag. 115. with these words.

I desire to stand, but so right as I am in all honest Iudgements, I beseech all Readers to Iudge wisely, and uprightly of what I haue written.

And in his second Epistle he promiseth after this sort.

*If you can soundly and substantially Convince.
N 3 me*

me of vnttruth, I professe, before God and the world, that, I will yeeld unto you without any more adoe: being already willing to be overcome of the trutth in this case.

The younger Opponent, pag. 132. ioynes with his partner in the same promise.

If I haue erred, I shall thank those that will bring mee into the way againe. If I haue favoured any vnsound opinion, yea, or haue spoken suspition-ly, let me suffer as an Heretick: but, let no man condemne me till he hath first shewed me better, and found me obstinate.

I answere, the whole summe of their promise, makes vp this conditionall Proposition.

If we haue erred we will reuoke that error.

Whereunto I will adde this Assumption.

But you haue erred.

And accordingly every must make this conclusion.

Therefore you must reuoke your error.

The consequence of the proposition may not be questioned, because then selues haue made it, and the one hath *professed* (before God) to performe it.

The other craueth the *punnishment due to an heretick*, if he breakes it. Wherefore, so farre, our groundworke is certaine.

If they doubt of the assumption, they haue offered faire, and I accept it.

They are content to stand to the iudgement of of such readers as be wise, honest, and do feare God. I desire noe better arbitratours, They require

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to be shewed better by sound, and substantiall
conviction, and I say it is the best issue.

If therefore, such Readers finde such con-
viction these Opponents must grant,
the assumption, and execute the
conclusion; for every honest
man performes his pro-
mise, when he hath re-
ceived the con-
dition.

FINIS.
